

LUTH. SCHOOL OF THEOL. - CHICAGO

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THE RECORD

February, 1963



THE LUTHERAN SCHOOL
OF THEOLOGY AT CHICAGO

Maywood Campus



Catalogue Issue

Vol. 68 - No. 1

Calendar

1963-1964

THE SEVENTY-FOURTH ACADEMIC YEAR

Registrations for New Students	2:00 P.M., Fri., Sept. 6, 1963
Orientation for New Students	Fri. to Mon., Sept. 6-9, 1963
Registrations for Middlers	1:30 P.M., Mon., Sept. 9, 1963
Registrations for Seniors	3:00 P.M., Mon., Sept. 9, 1963
Opening Service	10:00 A.M., Tues., Sept. 10, 1963
Fall Quarter Begins	1:30 P.M., Tues., Sept. 10, 1963
Fall Quarter Ends	12:20 P.M., Fri., Nov. 22, 1963
Thanksgiving Recess Begins	8:00 A.M., Mon., Nov. 25, 1963
Thanksgiving Recess Ends	12:20 P.M., Wed., Nov. 27, 1963
Winter Quarter Begins	8:00 A.M., Mon., Dec. 2, 1963
Senior Comprehensive Examination	Mon. to Fri., Dec. 2-6, 1963
Christmas Recess Begins	12:20 P.M., Fri., Dec. 20, 1963
Christmas Recess Ends	8:00 A.M., Mon., Jan. 6, 1964
Winter Quarter Ends	12:20 P.M., Fri., Feb. 21, 1964
Spring Quarter Begins	8:00 A.M., Mon., Feb. 24, 1964
Holy Week Recess Begins	12:20 P.M., Fri., March 20, 1964
Holy Week Recess Ends	8:00 A.M., Tues., March 31, 1964
Spring Quarter Ends	12:20 P.M., Fri., May 15, 1964
Commencement	8:00 P.M., Fri., May 15, 1964

GRADUATE STUDIES

FALL SEMESTER: September 17, 1963 to January 14, 1964

SPRING SEMESTER: January 21, 1964 to May 12, 1964

LECTURES AND CLASS SESSIONS ON TUESDAYS

SCHOOL OF MISSIONS

FALL SEMESTER: September 10, 1963 to January 17, 1964

SPRING SEMESTER: January 20, 1964 to May 15, 1964

THE 1963 SUMMER SESSION

FIRST SESSION: July 1, to Friday, July 19, 1963

SECOND TERM: July 22, to Friday, August 9, 1963

Two lectures or class sessions daily in each course

*The Lutheran School
of Theology
at Chicago - Maywood Campus*

The Record



Catalog Issue
1963-1964

THE RECORD
LUTHERAN SCHOOL OF THEOLOGY

VOL. LXVIII

MAYWOOD, ILLINOIS, FEBRUARY, 1963

No. 1

Second-class postage paid at Maywood, Illinois

The Lutheran School of Theology, Maywood Campus RECORD is published on the 15th of February, May, August, and November. Subscription in the U.S.A. and Canada, \$1.00.

Address: The Lutheran School of Theology — Maywood Campus.....
11th Avenue and Van Buren Street, Maywood, Illinois

Editor: J. Stephen Bremer, Acting Dean.

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3601 - 11th Ave.	Rock Island, Illinois

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The Faculty

PROFESSORS

ARMIN GEORGE WENG, *President, Parish Administration; Church Polity*

B.D., Lutheran Theological Seminary in Philadelphia, M.A., University of Pennsylvania; graduate study, University of Wisconsin; Ph.D., Yale University; D.D., Carthage College; Pastorates in Pennsylvania, Connecticut, and Illinois, 1922-1939; President of the Illinois Synod of the ULCA, 1938-1948.

J. STEPHEN BREMER, *Acting-Dean; Functional Theology*

A.B., Wesleyan University (Middletown, Conn.); B.D., Lutheran School of Theology (2 years Union Theological Seminary); Pastorates in Illinois and Ohio, 1951-1962; Guest Lecturer in Christian Education 1960-1962.

CARL E. BRAATEN, *Systematic Theology; Secretary of the Faculty*

A.B., St. Olaf College; B.Th., Lutheran Theological Seminary; Th.D., Harvard University; Fulbright Scholar at the University of Paris (Sorbonne); Kent Fellow of the National Council of Religion in Higher Education; Sinclair Kennedy Traveling Fellow at the University of Heidelberg, Germany; Pastorate in Minneapolis, Minnesota, 1958-1961; faculty member, Luther Theological Seminary, 1958-1961.

HENRY GRADY DAVIS, *Functional Theology*

Synod of the Northwest Professorship of Practical Theology

A.B., Roanoke College; Lutheran Theological Seminary in Philadelphia; D.D., Wittenberg College; graduate study, University of Tennessee and University of Chicago; President, Weider Institute, Mulberry, Indiana; Pastorates in New Jersey, Tennessee, and Indiana, 1916-1937.

ROBERT HARLEY FISCHER, *Historical Theology; Director of Choir*

Pittsburgh Synod Passavant Memorial Professorship of Missions
District Synod of Ohio Professorship of Historical Theology

A.B., Gettysburg College; B.D., Lutheran Theological Seminary in Gettysburg; Ph.D., Yale University; Pastorates in Vermont and Pennsylvania, 1944-1949; Lutheran Theological Tutor, Mansfield College, Oxford University, 1957-1958.

DONALD C. FLATT, *School of Missions—Anthropology, Africa Studies*

Augustana Board of World Missions Professor in the School of Missions

B.A., M.A., Oxford University (Honors); B.D., Augustana Theological Seminary; Colonial Administrative Services Course, Oxford; Kennedy School of Missions of the Hartford Seminary Foundation; Administrative Officer in Tanganyika Territory, 1937-1949; called by the Board of World Missions of the Augustana Lutheran Church on behalf of the National Lutheran Council, and successively Education Secretary and President of the Lutheran Church in Northern Tanganyika, 1949-1959.

DAVID M. GRANSKOU, *Biblical Theology*

A.B., St. Olaf College; B.D., Lutheran Theological Seminary; Th.D. Princeton University. Pastorate in Minnesota; Secretary of the Department of Theological Cooperation in the Division of the Lutheran World Federation Affairs of the National Lutheran Council, 1958-1963.

HORACE HUMMEL, *Old Testament Interpretation*

A.B., B.D., Concordia Theological Seminary (St. Louis); Th.D. John Hopkins University; Taught Old Testament Department, Concordia Theological Seminary; Associate Professor, Old Testament, Wartburg Theological Seminary, 1955-1963.

AXEL C. KILDEGAARD, *Functional Theology*

A.B., State University of Iowa; Cand. Theol., Grand View Seminary; S.T.M., Yale University; Pastorate in Connecticut, 1942-1948; faculty, Grand View College and Seminary, 1948-1954; Dean, Grand View Seminary, 1954-1960.

JOHANNES KNUDSEN, *Church History, New Testament, Dean of Graduate Studies*

Louisa Bohn Franke Chair of English Bible

Cand. Mag., University of Copenhagen; S.T.M., Hartford Seminary Foundation; Ph.D., Hartford Seminary Foundation; Faculty, Grand View College, Des Moines, Iowa, 1927-1935; Pastorates in Minnesota and Connecticut, 1935-1942; President, Grand View College, 1942-1952; Dean, Grand View Seminary, 1942-1954.

WALTER J. KUKKONEN, *Theology*

B.S., Northern Illinois University; Suomi Theological Seminary; B.D., S.T.M., and S.T.D., Chicago Lutheran Theological Seminary; graduate study, University of Helsinki; Executive Secretary of Home Missions of the Suomi Synod, 1947-1949; Professor of Systematic and Practical Theology, Suomi Theological Seminary, 1951-1955; Pastorates in Illinois, 1941-1947, 1955-1958.

MORRIS J. NIEDENTHAL, *Functional Theology*

B.S., Northwestern University; B.D., Lutheran School of Theology; Fulbright Scholar at Manchester University, England; Pastor, St. Andrew's Lutheran Church, Columbia, Missouri, 1957-1960.

LORENZO O. NIETING, *School of Missions, Biblical Theology*

A.B. and B.D., Concordia Theological Seminary, St. Louis; Graduate study, University of Erlangen, Germany, and University of Chicago. Missionary, Philippine Lutheran Missions, Luzon, 1953-1959; Dean, Philippine Theological Seminary, Manila, 1959.

JAMES ARNOLD SCHERER, *Missions; Dean of School of Missions*

A.B., Yale University; B.D., Union Theological Seminary; Study at Lutheran School of Theology; graduate study at Union Theological Seminary; teacher, Yale-in-China, Changsha, Hunan, China, 1946-1949; head of English Department in Middle School, 1947-1949; Missionary to Japan under Board of Foreign Missions, U.L.C.A., 1952-1955.

ARTHUR VÖÖBUS, *New Testament Interpretation*

Sophie S. and Abbie Pfeiffer Professorship of New Testament Interpretation.

Cand. Theol., University of Tartu, Estonia; Mag. Theol. Dr. Theol., University of Tartu; Research Fellow at the Theological Faculty, University of Tartu, 1934-1940; Professor of Ecclesiastical History, University of Tartu, 1942-1944; Professor in Baltic University (in exile), Hamburg, 1946-1948; Pastorates in Tartu and in exile.

INSTRUCTOR

PAUL KIRSONS, *New Testament Greek*

Cand. Theol., University of Latvia; Lic. Theol., University of Latvia; Gymnasium teacher in Latvia and Germany; pastorates in Latvia, Germany, Mississippi, and Illinois.

GUEST LECTURERS FOR 1962 - 1963

GERALD K. JOHNSON, *Pastoral Psychology*

A.B., University of Nebraska; B.D., Augustana Theological Seminary; M.S., University of North Dakota; D.D., Monmouth College; Pastorates in North Dakota, Nebraska, and Illinois, 1945-1959; Chief of Chaplains of Lutheran Social Service, Chicago, 1959-

WALTER KLOETZLI, *Church and Society*

B.A., Gettysburg College; B.D., Gettysburg Theological Seminary; Litt. D., Carthage College; Graduate study Columbia University; Pastorate in New Jersey 1950-1954; Secretary, Union Church Planning, National Lutheran Council, 1954-.

EINO J. VEHANEN, *School of Missions—Biblical Theology, Far East Studies*

B.D., University of Helsinki, Finland; graduate study in education, University of Turku, Finland; S.T.M., Boston University; graduate study in sociology and Far Eastern history, University of California, Berkeley; pastorates in Massachusetts and Michigan, 1947-1955; missionary to Japan under Suomi Synod Board of Foreign Missions, 1955-1960.

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THE LUTHERAN SCHOOL OF THEOLOGY

The Lutheran School of Theology was brought into being by the consolidation of four existing seminaries in the fall of 1962 with the merger which formed the Lutheran Church in America. The consolidation institutions are Augustana Theological Seminary, Chicago Lutheran Theological Seminary, Grand View Seminary, and Suomi Theological Seminary.

In the near future the Lutheran School of Theology will be located on its new site adjacent to the University of Chicago. Until this time, the school will carry on its program on two campuses, namely, in Rock Island (the former location of Augustana Theological Seminary) and in Maywood (the former location of Chicago Lutheran Theological Seminary with which Grand View Seminary and Suomi Theological Seminaries were affiliated).

With the formation of the Lutheran Church in America, a unique opportunity for creative action in the field of theological education has been granted the new seminary in Chicago, Illinois as the only synod of the new church where each of the merging church bodies had a seminary. Bringing together the four distinct heritages of these churches, the Lutheran School of Theology has become a significant symbol of the new unity in the Lutheran Church in America.

This new institution is unique in other ways. With an estimated enrollment on the new campus of five hundred students, it will be the largest of the seminaries of the Lutheran Church in America. The school will include not only a program leading to the Bachelor of Divinity degree, a graduate program leading to a master's and doctoral degree, a School of Missions (now located on the Maywood Campus), but also a program for lay persons preparing for service in the Church. It is confidently hoped that such an undertaking, unique in character, broad in conception and committed to high standards, will eventually make a major contribution to theological education as a whole. The location of the new institution in the inner city of one of the largest metropolitan centers of the country, contiguous to a great university and several other theological schools, provides a setting which will assist in preparing the Church to meet the increasing need for an urban church ministry.

The Board of Directors are elected by the synods of the Lutheran Church in America which have been assigned to support the new school which are as follows: the Illinois Synod, the Indiana-Kentucky Synod, the Michigan Synod and the Wisconsin-Upper Michigan Synod. The church at large is also represented on the board by six members nominated by the Board of Theological Education of the Lutheran Church in America, but elected by the supporting synods.

General Information

LOCATION

The Maywood Campus is fortunate in its location in a great metropolitan area. Because of its superb location on Lake Michigan, its position of leadership in rail and air transportation, Chicago is today one of the world's great cities. The Seminary is located in Maywood, a suburb of 30,000 population, directly west of Chicago's Loop. The student, although living in a quiet suburban atmosphere, is nevertheless within easy distance of the life of a teeming metropolis.

The pastor must deal with all sorts and conditions of men. The Chicago area, with five and a half million people, and with a rich agricultural hinterland beginning only a few miles west of Maywood, offers an unusual opportunity to learn to know people in all walks of life. The student also has first hand contact with institutions of the Church, such as social mission agencies, children's homes, and hospitals.

Chicago is a great Lutheran center. With over four hundred congregations and a baptized membership in excess of a quarter million, Lutheranism is the leading Protestant group in Chicago. Nowhere in America are there as many Lutherans in one urban community. All branches of Lutheranism are represented. Thus, the Chicago Seminary offers unique opportunities for the student to learn to know the whole of the Lutheran Church. The student also comes in contact with all major churches of Christendom.

Chicago is significant as the world's leading center of theological study. Fifteen seminaries are in the Chicago area as well as two great universities and twenty colleges and professional schools. The libraries of the Chicago area are famed as repositories of human knowledge.

TRANSPORTATION

In downtown Chicago take a Congress Street Expressway "A" train, transferring at DesPlaines Avenue to a cab, if one has baggage, or to a bus. Leave the bus at Eleventh Avenue, Maywood, and walk four blocks south.

The south side of the campus faces the new Congress Street Expressway. When driving, exit at Ninth or Seventeenth Avenues, drive one block north to Van Buren Street. The entrance to the campus is at Van Buren Street and Eleventh Avenue.

HISTORY

The history of the three institutions located on the Maywood Campus prior to the formation of the new seminary is printed in this publication. The history of Augustana Theological Seminary, the oldest of the merging institutions, dating from 1860, is published in the Catalogue Number of the Lutheran School of Theology Review of the Rock Island Campus.

The Chicago Lutheran Seminary was founded in 1891 in a small mission chapel of the Pittsburgh Synod on Addison Street, near Sheffield Avenue, Chicago. The Seminary opened with six full-time and one part-time students and two faculty members, Dr. Reverend Franklin Weidner and Dr. Henry Warren Roth. The real founder was Dr. William A. Passavant, the famous founder of hospitals and welfare institutions, who in 1886 induced the General Council of the Evangelical Lutheran Church to establish a Seminary in Chicago. In 1893 the seminary buildings at Sheffield and Waveland were completed. These buildings were used until 1910 when the Seminary campus became Wrigley Field, the home of the Chicago Cubs. In that year, the present campus at Maywood was secured and most of the buildings which constitute the present Seminary plant were erected.

From the day of its founding, the Seminary has enjoyed favorable relations with pastors and laymen of the various Lutheran bodies. Among its 1012 graduate and postgraduate alumni are pastors and missionaries in practically every Lutheran body in the United States and Canada.

From its earliest beginnings, under the eminent Dr. Weidner, the Seminary has dared to pioneer. Always the Seminary has demanded high academic standards, stressing at the same time that it is a professional school training men to become effective ministers. The Chicago Seminary pioneered in Extra-Mural study for pastors, a Division of Graduate Students with sessions during the academic year and during the summer, and a school for chaplains at the close of World War II. In the summer of 1948 the Seminary again pioneered in the establishment of a program for lay men and women, particularly those contemplating or engaged in full-time Christian service.

In 1954 the United Lutheran Church in America authorized the establishment of a School of Missions. In 1955 Chicago Seminary was selected as the location for this school, which was opened September, 1957.

Grand View Seminary at Des Moines, Iowa, the theological school of the former American Evangelical Lutheran Church, became affiliated with the Chicago Lutheran Theological Seminary and moved to the Maywood campus in 1960. The Seminary was first established in 1886 by the Danish Evangelical Lutheran Church in America in Northwestern Wisconsin. Because of doctrinal differences which divided the faculty and consequently caused a schism in the Church itself, the Seminary was closed, and a new Seminary was established at Des Moines in 1896 with Grand View College. The tradi-

tion of the Church of Denmark and particularly the insights of the 19th century bishop and hymnwriter, N.F.S. Grundtvig, cherished and preserved by Grand View Seminary, enriches the life of the Lutheran School of Theology.

Suomi Theological Seminary was organized in 1904 at Hancock, Michigan, as part of Suomi College by the Finnish Evangelical Church in America. In September 1958, in anticipation of the merge forming the Lutheran Church in America, the school moved to Maywood and affiliated with the Chicago Lutheran Theological Seminary. At the Maywood Campus electives are offered in the area of Finnish Theology and the History of the Church in Finland, thus continuing the unique traditions of the Suomi Synod.

CAMPUS AND BUILDINGS

Buildings on the fifteen acre campus include administration and classroom building, two large dormitories for single students, an apartment dormitory for married students (completed in 1956, refectory (also used for chapel), library (completed in 1952), four residences for professors, and two large homes, formerly occupied by professors, now used for student housing. School of Missions Hall is also located on the campus. Furlough House, provided by the ULCW of Illinois, is in the Seminary area, as are also five homes for professors.

Wagenhals Hall

Central building on the campus, Wagenhals Hall houses classrooms, Seminary offices, and professors' offices. It is built of brick with Bedford stone trim, in Collegiate Gothic style of architecture and was the gift of Mr. and Mrs. J. B. Franke of Ft. Wayne, Indiana, presented as a tribute to their pastor. Its battlemented tower, floodlighted at night, dominates the campus.

Refectory

Adjacent to Wagenhals is the Refectory, modeled after the Commons at the University of Oxford. On its interior walls are plaques representing the colleges and universities from which students have come during the past twelve years. The east end of the building is used as Chapel. The Robert H. Hite Memorial Chapel, adjacent to the refectory building, is available for private devotions and small groups.

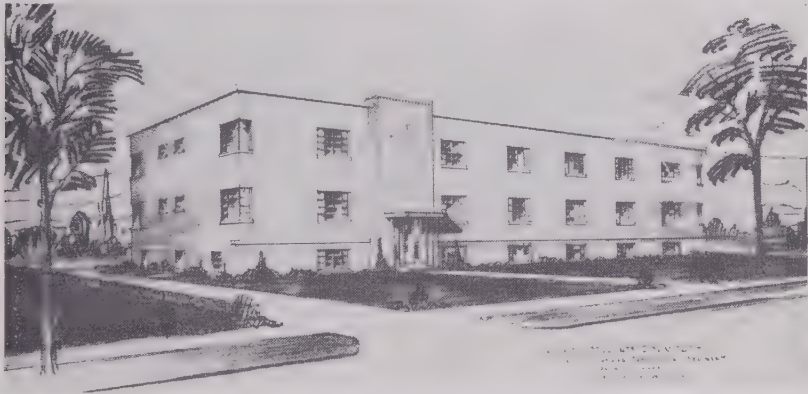
Library

This is a functional building housing 44,246 volumes. A large browsing room offers opportunity for casual reading. In addition, there are a reference room, a reading room, offices, carrels, and three floors of steel book

stacks. The vault rooms contain the famous Dr. Gruber collection of New Testament and Reformation manuscripts.

Katherine Luther Hall

One of the newest of the Seminary's buildings, Katherine Luther Hall, completed in the fall of 1956, is an apartment building, for married students. There are eight apartments with two rooms and kitchen unit, and sixteen apartments with one room and kitchen unit. Each has its own private bath.



Katherine Luther Hall



Katherine Luther Hall



Library Reading Room



Library



Library Browsing Room



Lindop Dormitory



Passavant Dormitory

Dormitories

Lindop Dormitory and Passavant Dormitory are at opposite corners of the campus. Each building has a social lounge tastefully furnished and decorated by the Seminary Guild. Weidner-Kuhns house is a residence for students, as is also a former professor's home.

School of Missions Hall

The newest campus building, School of Missions Hall, completed in September of 1957, is a twelve apartment building, with units of one, two, three, and four rooms, housing new missionaries enrolled in the School of Missions.

Furlough House

Recently acquired for Seminary use through the efforts of the Lutheran Church Women of the Illinois Synod is a two flat apartment building at 1034 South Tenth Avenue, Maywood. These apartments are specifically reserved for missionaries with families who are studying in the Seminary's Division of Graduate Studies.

ACCREDITATION

The Seminary is fully accredited by the American Association of Theological Schools.

CONTROL

The Seminary is controlled by the Lutheran Church in America. The members of the Board of Directors are elected by the Illinois, Indiana-Kentucky, Michigan and Wisconsin-Upper Michigan Synods: Six Board members from the Church-at-large are nominated by the Board of Theological Education and elected by the supporting synods. The Executive Secretaries of the Board of Theological Education and World Missions are consultants, and the Presidents of the supporting synods are ex-officio members of the Board.

THE ACADEMIC YEAR

The academic year consists of thirty-three weeks, beginning early in September and ending in the middle of May. The year is divided into three terms of eleven weeks each. Each "term" is designated as a "quarter" since there is, in addition to the three regular quarters, a summer quarter for graduate students only.

Classes are conducted during the regular academic year five days a week, fifty minutes each. The class schedule runs from 8:00 to 12:20, with most afternoons and evenings free for study, reading, research, voluntary discussion, field work, and participation in interest groups, such as the Seminary Choir.

HOUSING

All single students are required to live in the dormitories and to eat in the refectory unless excused by the Dean. Married students are required to live on campus when Seminary apartments are available.

Rooms are available for single men and single women in the Seminary dormitories on the campus. The charge, two to a room, is \$60.00 per quarter if paid in advance, otherwise \$65.00 per quarter. This also provides for sheets and pillow cases weekly.

Rate for single room, if desired, is \$90.00 per quarter if paid in advance; otherwise \$95.00 per quarter.

Dormitory students must furnish their own pillows, blankets, bed spreads, towels, and lamps.

Dormitory rooms may be occupied during the summer recess until August 25th by special permission of the business manager at a slightly higher rate than during the school year. All other students who do not vacate dormitory rooms or apartments *promptly* at the close of the school year are charged on a special daily or weekly rate for their extended occupancy.

Apartments are available for married couples in Katherine Luther Hall and Seminary owned houses. Fees are on a monthly basis payable in advance, and range from \$65.00 to \$120.00 depending on the number of rooms and facilities offered. Apartments in Katherine Luther Hall are \$65.00 and \$85.00. Apartments are occupied on a year-round basis. All apartments are unfurnished.

For married couples in a dormitory room, when no apartment is available, the charge is \$120.00 per quarter, if paid in advance, otherwise \$130.00 per quarter.

The care of rooms and apartments is the responsibility of the occupants. To protect walls and woodwork, the use of nails, tacks, and scotch tape is to be avoided. Safety and fire regulations require that the halls be kept free of obstruction from boxes, baggage, furniture, refrigerators, etc. No cooking of meals is permitted in dormitory rooms. Dogs, cats, and other household pets are not permitted in dormitories or student apartment buildings.

The Seminary reserves the right, at all times, to make changes in room assignments, when circumstances warrant such changes.

Baggage

Bring only essential items. Storage facilities are limited. Arrange for baggage or trunks to arrive no more than two or three days ahead of your own arrival. Baggage received earlier will be put in commercial storage, with the fee charged to the student. *All baggage must be prepaid.*

ORGANIZATIONS (Maywood Campus)

Seminary Guild

Nearly two thousand men and women are members of the Seminary Guild, which has an enviable record of accomplishments for student welfare. An annual contribution of \$500 is made toward the salary of the counselor. Major projects completed include the furnishing of Passavant and Lindop dormitories at a cost of \$16,000, the modernization of the kitchen, the purchase of chapel chairs, a movie projector with sound equipment and screen, and an air conditioner for the faculty lounge. The Guild has also made contributions toward the furnishing of Katherine Luther lounge and the Koffee Shop, and toward the new floor in the chapel-refectory. It continues to accumulate memorial gifts for the new chapel.

Alumni Association

All graduates are members of the Alumni Association, which meets annually on the opening day of school in September. Major projects completed recently include the charging desk in the Library, the furnishing of the counselor's office, the paving of the approach to the parking lot and the purchase of an estate tractor for use on campus and a water cooler for Wagenhals Hall, the administration and class room building. The Association has also made contributions to the scholarship fund, and is now engaged in giving assistance to the student publication, Koinonia, and to the Passavant Lectures.

Student Association

All Seminary students are members of the Student Association, which has its own officers and budget, including a missionary and benevolence budget. The Association sponsors the annual series of Passavant Lectures, various lectures and discussion groups during the school year, and social events, of which the highlight is the annual Christmas party for the entire Seminary family. In cooperation with the Faculty of the Seminary, the Association sponsors the daily worship services in the chapel.

Sem Femmes

The wives of the students are organized as the Sem Femmes, which meets monthly during the school year. The programs are varied with special speakers, voluntary classes—taught by faculty and faculty wives—and social events. The Sem Femmes also sponsors the chapel altar guild, which works closely with the chapel committee of the Student Association.

Fields of Theological Study

The Biblical Field

As a record of divine revelation, the Bible holds a basic place in theological studies. The student needs personally to be confronted with the living Word and to acquire the means and methods of sound and creative interpretation. To this end, courses provide a knowledge of Biblical languages, literary forms and historical backgrounds, as well as practice in exegesis.

The Historical Field

Throughout the history of Christendom runs a great theme with many variations showing how the living Christ and His Gospel have been at work in the world. Christian history, as a special field of study, endeavors to set forth the formative factors in the Church's past and to relate these to the faith of believers today. In this respect Christian history provides background for studies in such varied yet related subjects as theology, education, missions, worship, and the arts. The courses in this field aim to give the student a perspective and sense of balance as he faces the needs confronting his fellowmen.

The Theological Field

The aim of the courses in this field is to describe the leading themes of evangelical faith according to specifically theological categories. The structure of Lutheran theology is traced in its emergence from the general theological tradition of Christendom, examined in its relation to western philosophical ideas, and placed critically over against differing theological and religious structures of the present day.

The Functional Field

The purpose in this field is to equip the student to perform the important specific tasks of the Christian ministry. It is called the functional field because the proper performance of these tasks requires the application of all that is learned in the other courses of study. A proper equipment necessarily includes fundamental principles and skills in preaching, teaching, evangelism, worship, missions, administration, and pastoral work. But the Seminary's ideal of a well prepared minister is that of a servant who above all else represents his Lord with entire devotion, and carries on his work not only with technical effectiveness but also in the spirit of his Master.

Three Year Theological Course

REQUIREMENTS FOR ADMISSION

The degree of Bachelor of Arts or its equivalent from a recognized college or university is a primary requirement for admission.

A person wishing to enroll at the Seminary should secure an application blank by writing to the office of the Dean. When the blank has been filled with the requested information, it should be returned to the Seminary together with an official transcript of college credits. The Seminary will seek further information from authorities of the applicant's school and church. The student cannot be enrolled until the transcript and supplementary data have been received. Then the faculty takes official action to determine whether a student may be admitted.

If an applicant has not yet graduated from college, he may be pre-enrolled in the Seminary on the basis of the application blank, letters of recommendation, and a transcript. As a pre-enrolled seminary student, he will generally qualify for ministerial deferment under the Selective Service Act and will be placed on the waiting list for Seminary housing. The Seminary will request a report at the end of each semester from the student and his college. When the student receives his college degree, he should have a transcript of credits sent to the Seminary immediately; for only after the faculty has the transcript, will it make final decision concerning admission.

A student transferring from another seminary must furnish additional information in the form of a letter of honorable dismissal and an official transcript of credits from the seminary he attended. His application cannot be considered until these documents have been received.

PRE-SEMINARY STUDIES

Students preparing for the ministry should give careful study to the following statement on pre-seminary studies, recommended by The American Association of Theological Schools.

The Function of Pre-Seminary Studies

College courses prior to theological seminary should provide the cultural and intellectual foundations essential to an effective theological education. They should issue in at least three broad kinds of attainment.

1. The college work of a pre-seminary student should result in the ability to use certain tools of the educated man:

- (a) The ability to write and speak English clearly and correctly. English composition should have this as a specific purpose, but this purpose should also be cultivated in all written work.

(b) The ability to think clearly. In some persons this ability is cultivated through courses in philosophy or specifically in logic. In others it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.

(c) The ability to read at least one foreign language, and in some circumstances more than one.

2. The college work of a pre-seminary student should result in increased understanding of the world in which he lives:

(a) The world of men and ideas. This includes knowledge of English literature, philosophy, and psychology.

(b) The world of nature. This is provided by knowledge of the natural sciences, including laboratory work.

(c) The world of human affairs. This is aided by knowledge of history and the social sciences.

3. The college work of the pre-seminary student should result in a sense of achievement.

(a) The degree of his mastery of his field of study is more important than the credits and grades which he accumulates.

(b) The sense of achievement may be encouraged through academic concentration, or through "honors" work, or through other plans for increasingly independent work with as much initiative on the student's part as he is able to use with profit.

Subjects in Pre-Seminary Study

The following is regarded by the Association as a minimum list of fields with which it is desirable that a student should have acquaintance before beginning study in seminary. These fields of study are selected because of the probability that they will lead in the direction of such results as have been indicated.

It is desirable that the student's work in these fields of study should be evaluated on the basis of his mastery of these fields rather than in terms of semester hours or credits. That this recommendation may help the student faced with the practical problem of selecting courses, however, it is suggested that he take 30 semesters or 90 semester hours or approximately three-fourths of his college work in the following specific areas:

English—literature, composition, speech, and related studies. At least 5 semesters.

History—ancient, modern European, and American. At least 3 semesters.

Philosophy—orientation in history, content, and method. At least 3 semesters.

Natural sciences—preferably physics, chemistry, and biology. At least 2 semesters.

Social sciences—psychology, sociology, economics, political science, and education. At least 6 semesters, including at least 1 semester of psychology.

*Foreign languages—one or more of the following linguistic avenues to man's thought and tools of scholarly research: Latin, Greek, Hebrew, German, French. Students who anticipate postgraduate studies are urged to undertake these disciplines early in their training as opportunity offers. At least 4 semesters.

Religion—a thorough knowledge of the content of the Bible as indispensable, together with an introduction to the major religious traditions and theological problems in the context of the principal aspects of human culture outlined above. The pre-seminary student may well seek counsel of the seminary of his choice in order most profitably to use the resources of his college. At least 3 semesters.

Of the various possible areas of concentration, where areas of concentration are required, English, philosophy, and history are regarded as the most desirable.

The Nature of this Recommendation

The Association wishes to point out two characteristics of the list of pre-seminary studies it is recommending:

First, this is a statement in minimum terms. We make no attempt to list all the work which it would be profitable for a student to do. It is thus possible to include many other elements in one's college courses, while still working in what the Association regards as the first essentials.

Second, the emphasis is on a "liberal arts" program because, in the judgment of the Association, the essential foundations for a minister's later professional studies lie in a broad and comprehensive college education.

**It is distinctly to the advantage of the student to take one year, and if possible, two years of Greek. The student who enters the Seminary without Greek is admitted to a beginning Greek course to make up the deficiency. The student who shows a degree of proficiency in the first quarter of Greek at the Seminary will be excused from the second quarter, and permitted to substitute an elective. All exegetical work in the middler and senior years is based upon the Greek.*

REGISTRATION

Registration days for the opening of the school year are as indicated on the inside front cover. Late registration entails extra clerical work. A charge of \$5.00 is made for registration after classes begin. No student is admitted to class until registration is complete.

Changes in registration are made without extra charge only during the first week of the quarter. A fee of \$1.00 will be charged for each change after this time.

A registration fee of \$10.00 is paid before the student enters the Seminary. This is a non-recurring fee.

ORIENTATION PROGRAM

All new students spend four days on the campus in an orientation program in advance of the regular opening of the fall quarter. This program is designed to familiarize the student with the spirit, aims, and methods of instruction of the Seminary. It is absolutely essential that all new students be present for this orientation period.

COSTS

<i>Fees</i>	<i>Year</i>
Tuition	\$225.00
†Board	405.00
Room, for single students, if paid in advance (if not paid in advance \$195.00) two per room, each....	180.00
Health Insurance (single)	27.00
Family Insurance \$106.50 per year.	
Student Association Dues	12.00
	\$849.00

Miscellaneous Charges

*Registration Fee	10.00
Graduation Fee	10.00
*Housing deposit—For single students	10.00
For married students	25.00

†An arrangement has been made, by request of the Student Association in order to keep board charges to a minimum, whereby each student eating in the refectory serves as a waiter during one week of the academic year. The board fee includes meals from Monday morning breakfast through Saturday lunch during the eleven weeks of each quarter.

*Registration fee and housing deposit are payable by June 1st preceding admission to Seminary. The student will receive a letter from the Seminary shortly before May 15th requesting his formal application for housing. The payment of the registration fee confirms the student's intention to study at this school. Payment of the housing deposit guarantees the student housing in Seminary facilities. Neither fee is refundable. The housing deposit is applied toward housing costs when the student enters in the fall.

Tuition Plan

The Tuition Plan is a convenient way to meet tuition and other fees out of regular income. Instead of large single cash payments, students may use the monthly payment method. The cost of participation in this Plan is four per cent of the total charges being handled on a deferred basis. Further information may be secured from the Business Manager.

Books

The estimated cost of books and supplies is \$75.00 per year. All books and supplies are available through the Seminary Bookstore.

HEALTH

The Seminary takes such health precautions as are usual for an educational institution. Each incoming student receives a physical examination from a physician designated by the Seminary. All students are covered by a group health, accident, and hospitalization policy which is obligatory, at the rate of \$27.00 per year. For \$106.50 per year a married student may include his wife and children (if any).

STUDENT SELF-HELP

Part-Time Employment

Theological education is a full-time undertaking if creditable academic work is to be done. Part-time employment should be considered only if there is no other way for the student to remain in school. To safeguard the student's health and to maintain the quality of his classroom performance, the Seminary places certain restrictions upon such employment.

The maximum number of hours per week which a student on a regular three year academic schedule may be employed is twenty. If it is absolutely necessary for him to exceed this limit the student must reduce his course load and extend the period of his theological study. Any student who goes on probation will have his employment situation reviewed.

All students who plan to engage in remunerative work are required to file a petition for approval with the Dean at the beginning of *each* term. Any contemplated changes in work hours or place of employment must be reported. Special seasonal employment (e.g., Christmas) which requires absence from regularly scheduled classes is to be undertaken only with the Dean's approval, which shall be contingent upon a student's academic standing and his financial need.

To the extent to which it is able, the Seminary assists students to find part-time employment when financial need is demonstrated. Students desiring such assistance should consult the Business Manager.

Work Scholarships

Some students requiring additional funds may earn a part of their expenses through work scholarships which entail work in the refectory as waiters, work in the kitchen, on the grounds, in the maintenance of campus buildings, or in the library. During the summer several students are employed full-time for maintenance of campus and buildings.

These work scholarships are supported by the following funds:

The *Charles Sidney Passavant Foundation* of \$5,000, established in 1894 by Mrs. Jane R. Passavant as a memorial to her husband.

The *Oliver P. Board Foundation* of \$1,000, established in 1894 by Mrs. Johanna P. Board as a memorial to her son.

The *Henry Jarecki Foundation* of \$10,000, established in 1897 by Mrs. Elizabeth Jarecki as a memorial to her husband.

The *Oscar O. Smith Memorial Fund* of \$1,000, established in 1916 by Mr. and Mrs. C. A. Smith as a memorial to their son.

The *John C. Hager Clerkship* of \$1,000, established in 1916 by a bequest of Mrs. Margaret H. Hager.

The *John W. Rumble Memorial Fund* of \$2,000, established by Mrs. Rumble as a memorial to her husband, the Rev. John W. Rumble, Ph.D.

The *Charles A. Fondersmith Fund* of \$5,000, established by Mrs. Charles A. Fondersmith as a memorial to her husband.

The *Mrs. Emma Barr Fund* of \$200, established by a gift of Mrs. Emma Barr, Lancaster, Pa.

The *Miss Mary Reiber Fund* of \$3,000, established by a bequest of Miss Mary Reiber, Butler, Pa.

The *Mrs. Marie Shambaugh Fund* of \$5,000, established by a bequest of Mrs. Marie Shambaugh, Jewett, Ohio.

The *Mrs. William Meyer Fund* of \$650, established through a gift from Mrs. William Meyer, Chicago, Ill.

The *Miss Martha E. McCulley Fund* of \$2,000, established by a bequest of Miss Martha E. McCulley, Lancaster, Pa.

The *Shepfer Memorial Fund* of \$1,000, established in 1944 by the Rev. Wm. H. Shepfer, D.D., as a memorial to his wife Mrs. Ida Steiner Shepfer.

The *Robert J. Marshall Fund* of \$5,000, established in 1962 by the Wartburg Synod of the U.L.C.A. in honor of Dr. Marshall, Professor of Old Testament Interpretation prior to his election as President of the Illinois Synod of the L.C.A.

The *R.R. Belter Fund* of \$5,000, established in 1962 by the Wartburg Synod of the U.L.C.A. in honor of Dr. Belter, for many years President of the Wartburg Synod.

COMPREHENSIVE EXAMINATION

All seniors are required to take comprehensive examinations given in December. One week is devoted to the writing of these examinations. The examinations cover the work of the junior and middler years, and of the first quarter of the senior year. They are intended to test the student's total grasp and understanding.

GRADUATION

The degree of *Bachelor of Divinity* is awarded to all students who complete creditably the courses of the three year curriculum (a minimum of 139 hours) and pass the comprehensive examination.

The *diploma* of the Seminary is granted to students who complete creditably courses prescribed specifically for them by the faculty.

Candidates for the degree of *Bachelor of Divinity* or for the *diploma* of the Seminary who fail to complete creditably the stipulated requirements by the time of Commencement will be awarded the degree or the diploma at the next annual Commencement if the requirements have by that date been met.

Since qualification for the ordained ministry involves more than academic competence, graduation from the Seminary does not automatically carry with it the faculty's recommendation to a synod for ordination.

ELECTIVE COURSES

The major part of the standard three year curriculum is devoted to required courses considered necessary in the preparation of pastors for the Church. The student has some opportunity, however, to pursue special interests in elective courses, of which a minimum of five must be taken. He may not choose more than one-half of his electives from any one field. In this restriction, the Historical Field and the Theological Field are counted as one. At least one elective must be taken in the New Testament field. Students may petition the faculty to schedule elective courses other than those listed in the catalog. An elective course which has been scheduled may be discontinued if fewer than five students are enrolled.

COURSE REQUIREMENTS

All course requirements are to be completed not later than the closing date of each term. Reports and papers are to be submitted at times specified by instructors. In no case shall a late report or paper receive a higher grade than "D" unless the instructor's permission has been received in advance.

An *incomplete* may be given to a student who does not complete by the closing date of a term the requirements of a course for a reason acceptable to the faculty. A request for an *incomplete* is to be presented in writing to the instructor prior to the last period in the course. Unless the faculty approves the request the course grade becomes an "F." An *incomplete* must be removed within one quarter or the course must be repeated. An *incomplete* incurred during the III Quarter must be removed by the beginning of the new academic year.

Failure regularly means the course must be repeated.

PROBATION

A student is placed on academic probation when there is an "F" or an "incomplete" on his record, or when he falls below the minimum average of "C" as required for graduation. Continuing failure to remove "F's" or "incompletes" or to maintain the minimum grade average, may lead to dismissal. A student on academic probation may be declared ineligible to represent the Seminary, e.g., at conferences or on choir tours. A student in serious academic difficulty will be required to reduce his course load and/or his hours of employment.

ATTENDANCE AT CLASSES

A student is expected to attend all classes. If a class is missed the student should take the initiative to arrange with his instructor for make-up work, including tests. In the case of anticipated absence the student should confer with his instructor well in advance of the class in question.

DISMISSAL

The Seminary reserves the right to exclude at any time, by action of the faculty, students whose attitude, behavior, or academic standing it regards as undesirable.

Curriculum

JUNIOR YEAR

<i>Course No.</i>	<i>Title of course</i>	<i>Hours per week</i>
First Quarter		
*NT 4	Readings in New Testament Greek or NT 1 Beginning Greek 5 hours	3
NT 7	New Testament Survey	3
HT 1	European Church History I	3
ST 5	Introduction to Theology	3
FT 2	Liturgical Materials	3
†FT 1	Speech for the Ministry (non-credit)	—
		15
Second Quarter		
OT 13	Old Testament Theology	3
*NT 5	Readings in New Testament Greek or NT 2 Beginning Greek 5 hours	3
NT 11	New Testament Introduction I	3
HT 2	European Church History II	3
ST 10	History of Christian Thought I	3
		—
		15
Third Quarter		
*NT 6	Readings in New Testament Greek or NT 3 Beginning Greek	3
NT 12	New Testament Introduction II	3
ST 11	History of Christian Thought II	3
FT 10	Sermon Design	3
	Elective	3
		—
		15

**Course offerings in the Greek language are described on page 32 where the alternatives as indicated are clarified.*

†A description of this course and of the requirements in speech will be found on page 37.

MIDDLER YEAR

First Quarter		
OT 10	Old Testament History	3
NT 20	New Testament Exegesis I	3
ST 1	Systematic Theology I	3
ST 12	History of Christian Thought III	3
HT 10	The Church in America	3
		—
		15

Second Quarter

OT 11	Old Testament Prophecy	3
HT 20	Religion and Sects	3
ST 2	Systematic Theology III	3
FT 20	Preaching from the Pericopes	5
		17

Third Quarter

OT 12	Post-Exilic Judah	3
ST 3	Systematic Theology III	3
FT 60	Pastoral Care	3
FT 30	Theory and Practice of Christian Education	3
	Elective	3
		15

By the end of the middler year, the student is also to have completed three quarters of field work which carries three credits, unless he elects the full year internship which carries six credits.

SENIOR YEAR

First Quarter

NT 21	New Testament Exegesis II	3
FT 21	Preaching from the Pericopes	4
FT 50	Parish Administration and Church Polity	3
FT 61	Pastoral Psychology	3
		13

Second Quarter

ST 20	Christian Ethics	3
ST 30	Lutheran Symbolics	3
HT 21	Christian Missions	3
FT 31	Total Program of Christian Education	3
	Elective	3
		15

Third Quarter

OT	Old Testament Exegesis	3
FT 51	Evangelism and Stewardship	3
FT 52	Church and Society	3
FT 62	Ministry of Word and Sacrament	3
	Elective	3
		15

Description of Courses

THE BIBLICAL FIELD

THE OLD TESTAMENT

Required Courses

OT 13. OLD TESTAMENT THEOLOGY. Three hours a week. Second Quarter, Juniors.

The course considers the nature of the revelation which is the basis for the significance of the Old Testament message. The content of that message is studied in order to comprehend its distinctiveness and unity and to apprehend its pertinence for the present day.

OT 10. OLD TESTAMENT HISTORY. Three hours a week. First Quarter, Middlers.

To demonstrate how biblical history is important for theology, a study is made of the Old Testament account of Israelite history to the time of Solomon, with consideration of pertinent archeological discoveries and problems raised by modern criticism.

OT 11. OLD TESTAMENT PROPHECY. Three hours a week. Second Quarter, Middlers.

Emphasis is placed upon the study of prophecy, its message and its historical background, in the period from the division of the kingdom to the return from the exile.

OT 12. POST-EXILIC JUDAH. Three hours a week. Third Quarter, Middlers.

Post-exilic Judaism is studied as a background for the advent of Christianity. Special interests are traced in law, wisdom, and apocalyptic. Attention is also given to the growth of the Jewish scriptures.

OLD TESTAMENT EXEGESIS. Each student is required to enroll for one course in Old Testament Exegesis during the senior year. Additional exegesis courses may be chosen as electives. Those who are able, work from the Hebrew text, others from the English; and all consult selected commentaries.

OT 20. EXEGESIS OF THE BOOK OF ISAIAH. Three hours a week.

OT 21. EXEGESIS OF THE BOOK OF JEREMIAH. Three hours a week.

OT 22. EXEGESIS OF THE BOOK OF PSALMS. Three hours a week.

Elective Courses

OT 1. HEBREW GRAMMAR. Four hours a week.

The fundamentals of Hebrew grammar and a basic vocabulary are emphasized.

OT 2. HEBREW READINGS. Three hours a week.

Selected passages from the Old Testament are translated.

OT 14. OLD TESTAMENT ARCHEOLOGY. Three hours a week.

Archeology is studied for the light it has shed upon the Old Testament. A survey is made of the history of archeology and its methods, the major sites and discoveries.

OT 15. OLD TESTAMENT APOCRYPHA AND PSEUDEPIGRAPHA. Three hours a week.

A survey of the more important non-canonical Jewish literature in the pre-Christian era.

OT 90. RESEARCH IN OLD TESTAMENT. Three hours a week. Any quarter. Middlers and Seniors.

THE NEW TESTAMENT

Required Courses

NT 1-2-3. BEGINNING GREEK. Five hours a week, First and Second Quarters. Three hours a week, Third Quarter. Juniors who have no college credit in Greek.

The fundamentals of New Testament Greek, to introduce the student to the New Testament in its original language.

Students who are able to pass the examination in all the requirements of the course may be excused from NT 3.

NT 4-5-6. READINGS IN GREEK. Three hours a week, all three quarters. Juniors who have college credit in Greek.

Translation and interpretation of the Gospel of John and the Acts of the Apostles.

Students who show a proficiency in Greek, may at the discretion of the professor, be excused from the second or third quarter or both.

NT 7. NEW TESTAMENT SURVEY. Three hours a week. First Quarter. Juniors.

A study of the entire New Testament with emphasis upon the student's mastery of the content of each book. Students who can demonstrate such a mastery prior to their entrance into Seminary may be excused from the course.

NT 11-12. NEW TESTAMENT INTRODUCTION. Three hours a week. Second and Third Quarters. Juniors.

An explicit study of the New Testament writings in their historical setting. The critical problems involved are examined and the value of each document for its own time as well as the permanent religious interest is discussed.

NEW TESTAMENT EXEGESIS. Each student is required to enroll for one course in New Testament Exegesis during the middler year, and another during the senior year. Additional exegesis courses may be chosen as electives. A reading knowledge of Greek is a pre-requisite for all New Testament Exegesis.

NT 20. EXEGESIS OF THE ACTS OF THE APOSTLES. Three hours a week. Middlers and Seniors.

A study in the rise of the Christian Community, in the primitive kerygma, the role of the Spirit and the new ethos created by the Christian faith. Selected periods of Paul's work are emphasized.

NT 21. EXEGESIS OF THE EPISTLE TO THE GALATIANS. Three hours a week. Middlers and Seniors.

A translation and critical interpretation of the Greek text, including a special study of the Law and the Gospel.

NT 22. EXEGESIS OF THE EPISTLE TO THE EPHESIANS. Three hours a week. Middlers and Seniors.

A study in New Testament ecclesiology based on thorough exegesis of Ephesians and other pertinent passages in the New Testament, and illustrative of methods to be pursued by the student in approaching similar studies in New Testament theology.

NT 23. EXEGESIS OF THE EPISTLE TO THE ROMANS. Three hours a week. Middlers and Seniors.

A study of the doctrinal sections of this document, particularly the fundamentals of the Christian faith.

NT 24. EXEGESIS OF THE FIRST EPISTLE TO THE CORINTHIANS. Three hours a week. Middlers and Seniors.

A study in selected portions of the text, relevant for the understanding of Paul's theology and the early Christian practice.

NT 25. EXEGESIS OF THE GOSPEL OF LUKE. Three hours a week. Middlers and Seniors.

A study of the material peculiar to Luke.

NT 26. EXEGESIS OF THE FOURTH GOSPEL. Three hours a week. Middlers and Seniors.

FT 20-21. EXEGESIS OF THE PERICOPES. This is part of the course described under "Preaching."

Elective Courses

NT 13. **SYNOPTIC GOSPELS.** Three hours a week.

An introduction to the content of the Synoptic gospels through survey, analysis, and topical studies.

NT 14. **THE LETTERS OF PAUL.** Three hours a week.

A study of particular terms and leading ideas in which the apostle sets forth his faith. Readings, lectures.

NT 15. **THE CATHOLIC EPISTLES.** Three hours a week.

A content study of the following epistles: I-II-III John, I-II Peter, James and Jude.

NT 30-31. **SYRIAC.** Two hours a week. Two quarters.

Selected portions of the New Testament of theological and literary interest are studied. Analysis, translation, and textual studies in the Old Syriac Gospels.

NT 90. **RESEARCH IN NEW TESTAMENT.** Three hours a week. Any quarter. Middlers and Seniors.

THE HISTORICAL FIELD*Required Courses*

HT 1. **EUROPEAN CHURCH HISTORY I.** Three hours a week. First Quarter. Juniors.

From apostolic times to the Middle Ages.

HT 2. **EUROPEAN CHURCH HISTORY II.** Three hours a week. Second Quarter. Juniors.

From the Reformation to modern times.

Courses HT 1 - HT 2 are intended to give the first-year student a general acquaintance with the field of Christian history from the time of its beginnings down to the status of Christianity in modern Europe.

HT 10. **THE CHURCH IN AMERICA.** Three hours a week. First Quarter. Middlers.

The history of Lutheranism in America is studied against the background of the history of American Christianity at large, and this in turn is viewed in the context of general American history.

HT 20. **RELIGIONS AND SECTS.** Three hours a week. Second Quarter. Middlers.

An historical and descriptive study of primitive religion, the major historical religions, and selected American religious movements.

HT 21. **CHRISTIAN MISSIONS.** Three hours a week. Second Quarter. Seniors.

The expansion of Christianity beyond Europe and America, studied in the context of the social, economic and religious environments which Christianity has had to face. Emphasis is laid upon present-day problems of the Younger Churches and the missionaries.

Elective Courses

HT 4. SCANDINAVIAN CHURCH HISTORY. Three hours a week.

A brief history of the Church in the Scandinavian countries from their founding to late nineteenth century with special emphasis upon the Reformation, Orthodoxy, Pietism, Rationalism, and the nineteenth century revival movements.

HT 5. EARLY CHURCH FATHERS. Three hours a week.

Reading and discussion of the writings of the Apostolic Fathers and the Apologists.

HT 6. CHRISTIANITY IN FINLAND. Three hours a week.

This course in the area of church history gives the story of the introduction and growth of Christianity in Finland as well as a brief presentation of the history of the Suomi Synod.

HT 11. RECENT AMERICAN CHURCH HISTORY. Three hours a week.

A course supplementary to the required one in American Church History. Major problems of contemporary American Christianity will be studied in the context of their historical background. Prerequisite: HT 10.

HT 12. LUTHERAN CHURCH BODIES IN AMERICA. Three hours a week.

A study of the Lutheran bodies in America today—their antecedents, doctrinal position, and polity—with special emphasis on similarities and differences in their points of view and general outlook.

HT 90. RESEARCH IN CHURCH HISTORY. Three hours a week. Any Quarter. Middlers and Seniors.

THE THEOLOGICAL FIELD

Required Courses

ST 10. HISTORY OF CHRISTIAN THOUGHT I. Three hours a week. Second Quarter. Juniors.

This course surveys the development of the thought-forms in which the Christian message has been expressed. Attention is given to environmental influences, the great theologians, the formulation of official dogmas, theological trends.

This course deals with the Early Church and the Middle Ages.

ST 11. HISTORY OF CHRISTIAN THOUGHT II. Three hours a week. Third Quarter. Juniors.

This course is a continuation of ST 10. It deals largely with the Reformation.

ST 12. HISTORY OF CHRISTIAN THOUGHT III. Three hours a week. First Quarter. Middlers.

A continuation of ST 11, this course deals with the history of Christian thought from Protestant scholasticism to Neo-Orthodoxy, with major consideration given to developments on the European continent.

ST 5. INTRODUCTION TO THEOLOGY. Three hours a week. First Quarter. Juniors.

An introduction to the basic and persistent theological problems with the help of some significant formulations and analyses by Rudolf Otto, C. H. Dodd, Paul Tillich, Karl Barth, H. R. Niebuhr, and others.

ST 1-2-3. SYSTEMATIC THEOLOGY. Three hours a week. Three Quarters. Middlers.

A course of study in the doctrinal content of the classical divisions of Christian theology. The course is designed to confront the student with a biblically grounded, proportional, and mature description of the Christian faith in its evangelical theological form. The substance of Christian doctrine is studied in its relation to the Scripture, and in the light of its ecclesiastical and confessional career. Each division is given an historical orientation in order that a grasp of the past may advance the student toward the achievement of a sound theological method for critical judgment of current issues. Lectures, readings, papers.

ST 20. ETHICS. Three hours a week. Second Quarter. Seniors.

An enquiry into the specific nature of Christian Ethics and a survey of leading ethical themes according to the directives and dynamics of evangelical ethics.

FT 20-21. THEOLOGY OF THE PERICOPES. This is part of the course described under "Preaching."

Elective Courses

ST 6. THEOLOGICAL CLASSICS. Three hours a week.

A study and discussion of some major and seminal theological works from Augustine through Anselm, Luther, and Schleiermacher to the twentieth century.

ST 13. THEOLOGY OF THE REFORMATION. Three hours a week.

Source readings and discussion of theological works, particularly of non-Lutheran developments, which Lutherans should know about.

ST 14. THEOLOGY OF LUTHER. Three hours a week.

A course of concentrated attention upon Luther's theological writings, and a study of their significance in present-day theological discussion.

ST 15. THEOLOGY IN THE ECUMENICAL MOVEMENT. Three hours a week.

An enquiry into the growing body of theological material produced by ecumenical conversations among the churches of the World Council. Lectures and readings.

ST 16. DEVELOPMENT OF FINNISH THEOLOGY. Three hours a week.

This course traces the development of Lutheran theology in Finland from the time of the Reformation to the present day, with special emphasis upon the contribution made by the nineteenth century revival movements.

ST 18. DOCTRINE OF THE CHURCH. Three hours a week.

A study of the elements that go into an understanding of the nature and function of the Church, with reference to the contributions of Luther.

ST 30. THE CONFESSIONAL WRITINGS OF THE LUTHERAN CHURCH. Three hours a week.

An historical and theological study of the development of the Lutheran confessional position from the Small Catechism to the Formula of Concord. Specific consideration is given to the controversies within the Lutheran Church that were resolved in the Formula.

ST 40. THEOLOGICAL PERSPECTIVES IN CONTEMPORARY CULTURE. Three hours a week.

An analysis of the theologically significant assertions implicit in contemporary literature, philosophy, and politics.

ST 50. THEOLOGICAL METHODOLOGY. Three hours a week.

A comparative analysis of the theological methods employed by Karl Barth, Paul Tillich, and Rudolf Bultmann. This course is conducted as a seminar with discussion of selected readings and papers by participants on special topics.

ST 90. RESEARCH IN THEOLOGY. Three hours a week. Any Quarter. Middlers and Seniors.

THE FUNCTIONAL FIELD

WORSHIP

Required Courses

FT 1. SPEECH FOR THE MINISTRY.

The course is aimed directly at the student's future ministry, where the spoken word is a primary medium—in preaching, worship, teaching, counseling, etc.—which ministry will be affected favorably or adversely by the quality of his speech, his command or lack of command of spoken English. Therefore, the satisfactory completion of the course is a requirement for graduation.

This is a non-credit course required of all students and scheduled in such manner as to meet the individual student's need for speech training. During the first quarter of the Junior year students are required to attend workshop sessions to demonstrate proficiency in reading aloud, particularly the public services of the church. Work continues in subsequent quarters as needed.

In the courses on Sermon Design and Preaching from the Pericopes students who manifest weakness in the delivery of sermons will be assigned

further work in FT 1. A student may also be assigned further work on the recommendation of a faculty member who has noted a deficiency in the student's speech. When a student has demonstrated a proficiency in oral communication to the satisfaction of the instructor in the course, he will receive a grade of Satisfactory. At the earliest, the grade may be given following the Middler course in *Preaching from the Pericopes*.

The grade of Satisfactory in FT 1, will indicate that the student has fulfilled the seminary requirement in speech.

FT 2. LITURGICAL MATERIALS. Three hours a week. First Quarter Juniors.

This course aims to familiarize the student with the nature of Christian worship and with the rich worship materials in the Lutheran Service Book and Hymnal. The services, offices, and other materials are studied as instruments for worship and in their connection with the history of worship, in the conviction that effective use requires a broad acquaintance with the liturgical resources of the Church.

Elective Courses

FT 4. FUNCTIONS OF ART. Three hours a week.

This course aims to furnish the student an enlarged experience of the great works of man in architecture, sculpture, painting and other visual arts, especially those of western christendom. The purpose is an increased understanding of art as an expression of the human spirit in its historical and theological manifestations. Application is made to the use of the arts in the Church. Study of photographs and reproductions, readings and discussion.

FT 5. THE RISE OF WESTERN MUSIC. Three hours a week.

This course aims to furnish an acquaintance with the changing forms of music from Greek and Jewish music through medieval plain song, the development of polyphany, and the rise of modern musical forms. Preference is given to the significant forms of religious music. The basic method is that of hearing recorded music, assisted by readings, discussions, and reports.

PREACHING

Required Courses

FT 10. SERMON DESIGN. Three hours a week. Third Quarter. Juniors.

The purpose of this course is to help the beginner to establish sound practice in the first essentials of sermon production: to evaluate the message, achieve unity, plan the strategy, develop the ideas, use language. The work centers in the preparation, delivery, and criticism of sermons. The end in view is to unite practice with critical judgment.

FT 20-21. PREACHING FROM THE PERICOPES. Four hours a week. Two Quarters. Middlers and Seniors.

The aim of this course is to seek mastery in a homiletical method which shall proceed by an organic sequence from the words of Scripture to the mind of the worshiper. The whole of the communicative process, from

perception to declaration, is oriented around a particular body of material and directed to a specific situation. The material is the Bible; the situation is the public service of the worshiping congregation.

Members of the staff who participate in the course as instructors contribute what their specific training makes most helpful. In each year a pericope-series is used as the material-core for study. The plan for each week is as follows:

- a.—Monday and Wednesday. A detailed exegesis of the appointed lessons from the original text.
- b.—Friday. An interpretative summary, on the basis of the preceding exegesis of the message which, in these lessons, should constitute the substance for sermons.
- c.—One hour afternoon laboratory sessions to provide opportunity for classroom preaching.

Elective Courses

FT 11. LANGUAGE IN PREACHING. Three hours a week.

This is a study of what language is and how it operates in the kind of oral communication called preaching. It begins with analysis of selected specimens and continues with the student's writing and speaking his own work. The aim is that the student shall begin to use language more effectively than he has used it before and to find his own way in its use.

FT 12. THE PROBLEM OF SELFHOOD IN THE NEW TESTAMENT AND BIBLICAL PREACHING. Three hours a week.

This course aims to develop a central thesis; Christological pronouncements based on erroneous anthropological assumptions are ultimately meaningless. This is a dominant problem in New Testament interpretation and also in preaching. In the light of this problem, consideration will be given to the Sermon on the Mount.

CHRISTIAN EDUCATION

Required Courses

FT 30. THEORY AND PRACTICE OF CHRISTIAN EDUCATION. Three hours a week. Third Quarter. Middlers.

The purpose of this course is orientation in Christian Education. The course introduces the student to the problems involved and directs attention to the importance of developing a personal theory which shall take cognizance of the relationship of education to the total life of the Church. Students put their theories into practice as they actively engage in teaching on their field work assignments.

FT 31. A TOTAL PROGRAM OF PARISH EDUCATION. Three hours a week. Second Quarter. Seniors.

This course includes the supervision and the administration of a total program of parish education. During the quarter the various units include the ability to organize and teach in a leadership training school; a vacation church school; a week day church school; as well as the Sunday School.

FT. 33. CATECHETICS. Three hours a week.

The course includes an understanding of both the Large and Small Catechisms and an appreciation of their importance in the educational program of the Lutheran Church. The course is concerned with the growth and the development of the adolescent and the pastor's relation to him. The examination of available materials for the one year, the two year, and the adult catechetical classes will be included.

Elective Courses

FT 34. THE YOUTH PROGRAM IN THE PARISH. Three hours a week.

This course seeks to develop the ability to plan a balanced Christian program for the young people of a parish. This objective is sought through a better understanding of the motives and abilities of youth in American culture, by knowledge of the specific channels through which the church seeks to reach young people, and by observation of youth work being done in specific congregations.

FT 35. CHRISTIAN EDUCATION OF LATER CHILDHOOD.

Students teach one hour per week under experienced leadership. Two hours are spent in class sessions, where the students prepare for and evaluate their teaching experience.

The course stresses preparing the students to use creative techniques in the presentation of curriculum materials. There will be opportunities to observe in both public and parochial schools as well as in church schools on free time or dismissed time.

FT 40. THE CHURCH AND HIGHER EDUCATION. Three hours a week.

In this course the historical development of the university is traced, and the relationship of the Church to the academic world is explored with reference to conflicting philosophies of education, the role of the church-related college, and Christian witness in secular institutions of higher learning.

ADMINISTRATION

Required Courses

FT 50. PARISH ADMINISTRATION AND CHURCH POLITY. Three hours a week. First Quarter. Seniors.

A course of study to help the prospective pastor become an efficient church administrator, able to give leadership and inspiration to the congregation and its auxiliaries and to manage the business affairs of a parish effectively. A study is made of L.C.A. synodical, and congregational constitutions, the polity of other denominations, and the fundamentals of law as they apply to the churches in the United States.

FT 51. EVANGELISM AND STEWARDSHIP. Three hours a week. Third Quarter. Seniors.

A course designed to help the future pastor lead his people in two of the most important concerns of the church. The basis of Evangelism is studied together with procedures designed to guide the pastor in making his a witnessing congregation. All phases of stewardship are considered and specifics of a dynamic program are analyzed to lead to an intelligent leadership in this area of the church's work.

FT 52. CHURCH AND SOCIETY. Three hours a week. Third Quarter. Seniors.

An examination of the relationship of the Church to the structure and dynamics of contemporary society. The influence of society upon the Church and the prophetic responsibility of the Church for society will be analyzed with special emphasis upon the phenomena of "mass culture," "class stratification," and "population mobility."

PASTORAL MINISTRY

Required Courses

FT 60. PASTORAL CARE. Three hours a week. Third Quarter. Middlers.

A study of the ministry to individuals. The theory of pastoral care, its objectives and techniques, is studied in relation to the proper functions of an evangelical ministry. Lectures, text books, readings, and case work. Actual work as chaplain's assistant is required of all students.

FT 61. PASTORAL PSYCHOLOGY. Three hours a week. First Quarter. Seniors.

The aim of the course is to study the pastoral function from the viewpoint of psychology, to gain an understanding of the contributions of psychology to the pastoral ministry.

FT 62. THE MINISTRY OF WORD AND SACRAMENT. Three hours a week. Third Quarter. Seniors.

This course aims to give the student an understanding of the doctrine and theory of the evangelical ministry, the attitudes and procedures that make for successful pastoral leadership. It includes a study of the chief pastoral functions, centering in the ministry of the Word and Sacraments. Lectures, readings, and reports.

Elective Courses

FT 63. PASTORAL COUNSELING. Three hours a week.

The course aims to give the student an understanding of his role as pastoral counselor. The theory and technique of counseling is studied primarily to create a working attitude toward the problems of people.

FT 64. PSYCHOTHERAPY AND RELIGION. Three hours a week. Admission by permission of the instructor.

The course considers the relationship of the principles of dynamics and the view of man as a spiritual being. The discussion method is used.

FT 65. PSYCHOLOGY OF ADOLESCENCE. Three hours a week.

A study of the adolescent and his relationships. The study will center around the role of the pastor and his understanding of youth that he may be effective in ministering to them.

FT 66. THE LEADER AND THE GROUP. Three hours a week.

A study of group dynamics to learn what makes a good and effective leader. A study of the pastor as a leader.

FIELD WORK AND INTERNSHIP

Following a pattern of preparation in other professions, the Seminary requires participation in a program of supervised practical experience whereby the student receives an opportunity to integrate his knowledge with work in a parish. The student may meet the requirement by engaging in field work during the school year or in a full year internship. Students are not permitted to do this work in their home parishes. During the year evaluations are made with the guidance of the Dean by the student himself, and by the pastor of the parish. Credit is given only for that work which is assigned to the student by the Dean.

FT 70-71-72. FIELD WORK. Three Quarters. Middlers. Three credits.

Field work is carried on in a parish not too far distant from the Seminary. The maximum number of hours given to parish work has been set at sixteen each week, so that this work will not interfere with academic studies. The work offers experience in teaching, youth work, liturgical readings, visiting, and opportunity for preaching. Students assigned to field work meet with the Dean for a one hour session each week throughout the academic year.

FT 74. FULL YEAR INTERNSHIP. Six credits.

Under the internship program, the student spends full time at work in a parish for nine to twelve months following his middler year. In the parish he acts as an assistant to the pastor, engaging in the activities of a normal parish. Internships are also available, at times, in specialized areas such as campus work, rural parishes, and social missions.

Graduate Studies

The Lutheran School of Theology offers post-graduate courses in the various theological disciplines. These courses may lead to the following graduate degrees: Master of Arts, Master of Sacred Theology, and Doctor of Sacred Theology, each of which is described below. The courses may be taken for personal enrichment and for the benefits which derive from a continuation of studies without the pursuit of a degree.

All students must submit an *application for admission* on a form obtainable from the Dean of Graduate Studies. A registration fee of \$10.00 is payable at the first registration.

Credit toward degrees may be granted graduates of approved institutions who hold necessary pre-requisite degrees or their equivalent. In such cases applications for admission must be accompanied by official transcripts of college and seminary studies. These transcripts are not returnable. Acceptance of applications is by action of the graduate committee and notification will be made by the Dean. The fee for courses taken for credit is \$50.00 for each course. All courses earn credit on the quarter basis.

Permission to *audit* courses may be granted by the Dean upon payment of an auditing fee of \$25.00 for each course.

The student may pursue graduate study in four ways or in a combination of several of these ways.

- (1) As a full time resident graduate student.
- (2) In the graduate courses offered each Tuesday.
- (3) In the Summer Session.
- (4) Through reading courses.

The full time resident graduate student lives on the campus and devotes the major part of his time to his studies. Tuition is \$150.00 per quarter, \$450.00 per year. He is subject to the same charges for room and board as the regular three-year student.

Men in the active pastorate spend Tuesdays on the campus. There is a Fall and a Spring Semester, with courses offered in the morning and in the afternoon each semester.

Students attending the Summer Session may attend for three weeks or six weeks. The session is divided into two three-week periods. Students may attend either one, or both sessions.

Reading courses may be arranged for advanced students upon application to the Dean of Graduate Studies.

SUMMARY OF FEES FOR GRADUATE STUDIES

FULL-TIME STUDENTS

Registration fee (payable only once upon application for admission whether courses are taken for credit or for audit). \$10.00

Tuition

Per quarter	\$150.00
Per year	450.00

Other costs

See the page of this catalog listing costs for regular Secondary students. Those costs which apply to students in the Graduate Division are board, room, and housing deposit.

TUESDAY CLASSES

Registration fee (payable only once upon application for admission whether courses are taken for credit or for audit). 10.00

Tuition per course

When taken for credit	50.00
When taken for audit	25.00

READING COURSES

Tuition per course	30.00
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SUMMER SESSION

Costs appear in separate section on 1963 Summer Session.

Graduation fees (with diploma) are: S.T.M. \$15.00, M.A. \$15.00, S.T.D. \$25.00. Hoods for graduation are rented to the student at the prevailing rates.

THE DEGREE OF MASTER OF ARTS

This is normally a two-year course. The work is designed for the professional or volunteer lay worker in the many enterprises of the Church, e.g. college and university work, parish work, evangelism, missions, education, social work and other related fields. It seeks to provide such study as will meet specific needs in these areas of Christian service.

The procedures for earning the Master of Arts degree are as follows:

(1) Graduates of approved institutions, holding the Bachelor of Arts degree or its equivalent, are eligible for admission upon approval by the faculty. A transcript of college credits must be sent with the application for admission. An application blank may be secured from the Dean of Graduate Studies.

(2) A minimum of fifteen courses totaling forty-five hours of credit is required. Twelve of these courses must be taken in residence. Transfer of credit from other graduate institutions may be accepted by the graduate committee. The courses must be taken within five years.

(3) The student must elect a major and a minor field. In the field of the major, no fewer than six courses must be taken. In the field of the minor, four courses are required. Of the remaining five courses, four must be in the two fields not elected for special study. All courses in the Three Year Theological Course, except courses in preaching, are open to students studying for the M.A. A normal load for a student in residence is five courses per term or fifteen hours per week.

(4) The student will be admitted to candidacy by action of the faculty upon the completion, with satisfactory grades, of four credit courses in residence.

(5) Upon being admitted to candidacy the student shall apply for the appointment of an adviser who will (a) supervise the remainder of his study; (b) direct the preparation of a thesis; (c) present the student for oral defense on the thesis.

(6) A thesis must be completed and defended before the faculty within two years after the completion of course work.

The degree will be awarded at the Seminary commencement in May.

THE DEGREE OF MASTER OF SACRED THEOLOGY.

The degree of Master of Sacred Theology is evidence of an advance in all the fields of theological study with an area of specialization in one field. It will normally require not less than two years of work. A normal load for a full-time student will be four courses per term or twelve hours per week. It is possible to take all the courses in one year but not to write the thesis at the same time. For those who pursue their studies on a part-time basis, the course work must be completed in a maximum of seven years. The thesis requirement must be fulfilled within two years after the completion of the course requirements.

The procedures for earning the S.T.M. degree, and the general sequence in which these procedures should be followed and the requirements fulfilled, are as follows:

(1) Admission requires the degree of Bachelor of Divinity or its equivalent. Admission to graduate studies does not constitute admission to candidacy for the degree.

(2) A minimum of twelve courses totaling thirty-six hours of credit. Ten of these twelve courses must be taken in residence. Transfer of credit from other graduate institutions may be considered by the graduate committee.

(3) The fields of study in which the degree may be taken are the Biblical, the Historical, the Theological and the Functional. In the field in which the student proposes to major he must take no fewer than six courses; one course must be taken in each of the three other fields, the remaining courses may be taken in any field.

(4) The student may be admitted to candidacy when the following conditions have been fulfilled in this order:

(a) After completion with satisfactory grade of two courses of graduate study in residence, he shall apply to the Dean of Graduate Studies for the Qualifying Examination,

(b) He must pass a written Qualifying Examination in the whole area of theological study. The examination will be divided into three parts: Biblical, Systematic-Historical, and Functional. Each part will be treated in one five-hour written examination. A bibliography is available which may guide the student in preparing for this examination. The examination is given in mid-winter and mid-summer each year. It may be taken at the Seminary, or arrangements may be made to take it under proper academic supervision away from the Maywood campus. The student must plan to allow three full days for the writings of this examination. Admission to candidacy does not guarantee that a student will be granted the degree.

(5) Upon being admitted to candidacy, the student shall apply for the appointment of an adviser who will supervise the writing of a thesis.

(6) The student, in continuous consultation with his adviser, shall prepare a thesis. The thesis subject must be approved by the faculty at least one year before the defense of the thesis. A demonstrated reading knowledge of a language other than English is required if the subject matter of the student's research requires such knowledge. A committee of three, of which the adviser is the chairman, will be appointed at the completion of the first draft. When the committee approves a completed thesis an oral defense before the faculty will be arranged. Two copies of the thesis in final form, incorporating corrections and changes required by the faculty and bound according to the specifications of the library, must be deposited with the library. Fee for binding of thesis is \$5.00.

(7) Students who wish to specialize in counseling and clinical education may seek a major in the functional field. Clinical training at accredited institutions may be accepted for transfer of credit.

The degree will be awarded at the Seminary commencement in May.

THE DEGREE OF DOCTOR OF SACRED THEOLOGY

The degree of Doctor of Sacred Theology is in a definite sense reserved for the student giving promise of developing unusual abilities in and of making original contributions to a specialized field of theological learning.

The procedure for earning the S.T.D. degree, and the general sequence in which these procedures should be followed and the requirements fulfilled, are as follows:

(1) Admission requires the degree of Master of Sacred Theology or its equivalent. At the discretion of the faculty a student may be required to take a qualifying examination.

(2) A minimum of eighteen courses totaling fifty-four hours of credit beyond the Master of Sacred Theology degree, to be completed in a maximum of nine years. Fourteen of these courses must be taken in residence. Transfer of credit from other graduate institutions may be considered by the graduate committee.

(3) The fields of study in which the degree may be taken are the Biblical, the Historical, and the Theological. In the field in which the student purposes to major he must take no fewer than ten courses.

(4) The student may be admitted to candidacy when the following conditions have been fulfilled in this order:

(a) After completion with satisfactory grade of six courses of graduate study in residence, he shall apply for the appointment of an adviser who will supervise the preparation of a dissertation.

(b) He shall demonstrate by examination a reading knowledge of at least one modern research language (e.g. German, French, Swedish) and of at least one biblical or classical language (Greek, Hebrew, Latin), depending on the field of study.

(c) After completion with satisfactory grade of fourteen courses of graduate study, he shall apply to the Dean of Graduate Studies for the Doctoral Examination.

(d) He must pass the Doctoral Examination, which consists of five comprehensive examinations covering general areas of the field in which the student has majored. Three examination areas in each field will be common to all students; two will be designed according to the subject of the dissertation. The student must plan to allow three full days for the writing of this examination. Admission to candidacy does not guarantee that a student will be granted the degree.

(5) Following admission to candidacy the student, in continuous consultation with his adviser, shall prepare a dissertation contributing in an original way to the body of knowledge in its field. The dissertation subject must be approved by the faculty at least one year before the student's oral examination. A committee of three, of which the adviser is the chairman, will be appointed at the completion of the first draft. When the committee approves a completed dissertation an oral defense before the faculty will be arranged. Two copies of the dissertation in the final form, incorporating corrections and changes required by the faculty and bound according to specifications of the library, must be deposited with the library. Fee for binding of dissertation is \$6.00.

The degree will be awarded at the Seminary commencement in May.

CURRICULUM OF GRADUATE STUDIES

The curriculum of graduate studies at the Lutheran School of Theology is planned so that essential areas of study in each field of theology are covered regularly. This planning relates the interest of the students and the interest of the professor in such a way that mutual needs and concerns are met while new approaches and insights are stimulated and made possible. In the summer sessions the special resources of guest professors are added to the faculty. Plans for the future are announced as far in advance as possible.

1963 Summer Session

Preliminary Announcement of Faculty and Courses

FIRST TERM: MONDAY, JULY 1, to FRIDAY, JULY 19, 1963
(July 4 classes will be held Saturday, July 6).

- BIBLICAL: Religion of Israel
Professor Gösta Ahlström, Uppsala University,
Chicago University.
- HISTORICAL-
SYSTEMATIC The Apostolic Fathers
Professor Robert Grant, University of Chicago.
- The Theology of Luther
Professor Arnold Carlson, Lutheran School of Theology,
Rock Island Campus.
- Theology of the Bultmann School
Professor Carl Braaten, Lutheran School of Theology,
Maywood Campus.

SECOND TERM: MONDAY, JULY 22, to FRIDAY, AUGUST 9, 1963

- BIBLICAL The Origins of the Eucharistic Traditions
Professor Arthur Vööbus, Lutheran School of Theology,
Maywood Campus.
- HISTORICAL-
SYSTEMATIC Erlangen Theology
Dr. Robert Schultz, Chicago, Illinois.
- FUNCTIONAL Representative American Preachers
Professor Arthur Arnold, Lutheran School of Theology,
Rock Island Campus.
- Church and Society
Professor Karl Hertz, Wittenberg University
- Symposium on the Campus Ministry
Dr. Henry Hetland, Division of College and University
Work, National Lutheran Council.

CLASS SCHEDULE

FIRST TERM

- 8:00 a.m.—9:45 a.m.
Ahlström and Grant
- 10:35 a.m.—12:20 p.m.
Braaten and Carlson

SECOND TERM

- 8:00 a.m.—9:45 a.m.
Hertz and Vööbus
- 10:35 a.m.—12:20 p.m.
Arnold, Hetland and Schultz

GENERAL INFORMATION

The annual summer session affords for properly qualified students a convenient means of earning a limited number of credits each summer toward advanced theological degrees and also the Master of Arts degree. This program has proved especially attractive to students living at a distance and not free to leave their appointed parish or other duties for the long periods of the regular academic year.

The summer session consists of two terms, of three weeks each. Students may enroll for either term, or for both. During either term the student may take one or two courses. Each course, meeting two hours daily Monday through Friday, offers three credits.

A student who enrolls for credit has the privilege of completing his course requirements by a prescribed date after the close of the summer session (usually November 1 or December 1). This arrangement is commonly necessary to enable the student to complete his reading assignments and term papers. If a student elects to complete all his course requirements while in residence during a term, he may not enroll for more than one course.

HOUSING

Dormitory rooms are available for men and women and also for married couples. Early enrollment is advisable.

EXPENSES FOR SUMMER SESSION

The total cost to the student for one term of the Summer Session will be \$106.00 if one course is taken or \$156.00 if two courses are taken. These estimates are exclusive of transportation, books, and personal extras. Cost of meals will depend on prevailing food costs.

Tabulation of Cost per term:

	One Course	Two Courses
Course fee	\$ 50.00	\$100.00
Room (two to a room)	20.00	20.00
(Single room \$35 if available)		
Meals on club basis (no meals on Saturday evenings or on Sundays)	36.00	36.00
	<u>\$106.00</u>	<u>\$156.00</u>

A \$10 registration fee is payable upon application for admission to the Division of Graduate Studies.



Refectory



Weidner Kubns House — Residence for Students



School of Missions Hall



Family Living in School of Missions Hall

The School of Missions

FACULTY

The Rev. James A. Scherer, B.A., B.D., Dean.

The Rev. Donald C. Flatt, M.A. (Oxon.), B.D.

The Rev. Eino Vehanen, B.D., S.T.M.

Visiting Professor of Missions 1962-64.

The Rev. Lorenz O. Nieting, B.A., and B.D.

GENERAL INFORMATION

The School of Missions of the Lutheran School of Theology—Maywood Campus is a missionary training center established by the Board of Foreign Missions of the United Lutheran Church in America in 1957 on the seminary campus in Maywood. In 1960, the Board of World Missions of the Augustana Lutheran Church became a co-sponsor of the School. It is now operated and maintained by the Board of World Missions of the Lutheran Church in America.

The School provides required pre-field training for new missionaries under appointment by the Board. Missionary appointees of other boards, furloughed missionaries, and students from the younger churches are also heartily welcome. During the past years, missionaries preparing for service in the following areas have attended the School: Argentina, British Guiana, Chile, Hong Kong, India, Indonesia, Japan, Liberia, Malaya, North Borneo, Taiwan, Tanganyika, and Uruguay.

Members of the School function as a resident community within the seminary, taking part in seminary activities and using seminary facilities, but possessing a corporate life centered in their common missionary calling. At the academic level the student approaches the missionary task as an objective concern and is provided with the intellectual foundations for his service as a missionary. As a member of a community, he becomes a part of a group which lives and worships together and shares a common concern. As an individual, the missionary is given an opportunity to grow in spiritual maturity, in knowledge of his capacities and limitations, and in leadership qualities.

The year at the School of Missions is one of graduate-level academic study in fields essential to an understanding of the missionary task. These include Bible, theology of mission, history of missions, life and growth of younger churches, evangelism, missionary practice, etc. Supplementary to these are the contributions of secular sciences which bear on the missionary task, such as cultural anthropology, area studies, history of religions, linguistics, etc. Not neglected but treated outside the curriculum in practical workshops are such subjects as missionary health, travel, equipment, packing, accounts, board regulations, etc.

The presence of numbers of furloughed missionaries and national Christians from various lands affords a degree of realism to the missionary training program. These individuals help the new missionaries to understand

the emerging pattern of missionary and younger church relationships. They also share insights and attitudes developed in the practical work of evangelism and church administration abroad. Special lecturers from outside the School of Missions expose the students to a wide range of problems and viewpoints and acquaint them with the best contemporary thinking concerning the missionary task.

As a training center for Lutheran missionaries, the School seeks to prepare men and women for service abroad who are imbued with an appreciation of their own confessional heritage. Through Bible study and theology laymen are given special assistance in arriving at a mature understanding of the Christian faith and the distinctively Lutheran interpretation of that faith. Rooted in their own denominational heritage they are also challenged to face the ecumenical dimension of the church's world missionary obligation. Because the missionary of today enters into a variety of ecumenical relationships with nationals and missionaries of other traditions in the land where he serves, the School seeks to prepare him for this eventuality.

Location of the School in the Chicago metropolitan area offers opportunities for the enrichment of the missionary training experience. Among these are access to public lectures, libraries, and courses of study offered at major universities. Well-qualified missionary appointees are urged by the faculty to take supplementary courses of study, usually related to their areas of interest, at nearby universities.

ADMISSION

All applicants must complete application for admission forms and provide transcripts of previous academic work. Only graduates of accredited colleges can be admitted as regular students. (Those not holding college degrees are granted the privilege of attending classes without academic credit.) Seminary graduates should present both college and seminary transcripts, while laymen need present only transcripts of college work. Wives of missionary appointees should also present transcripts and complete admission forms.

Missionary appointees of the Board of World Missions of the L.C.A. are referred to the School by their respective boards and are not required to submit letters of recommendation. All other missionary applicants are required to submit letters of recommendation from responsible officials of their mission board, together with application for admission forms.

All inquiries concerning admission and all requests for forms should be addressed to the Dean of the School of Missions, 1644 South Eleventh Avenue, Maywood, Illinois. Applications should be submitted not later than *April* of the year preceding enrollment. Missionaries returning from overseas for furlough study and students from the younger churches are admitted

to the seminary through the graduate division and should make application to the Dean of the Division of Graduate Studies, 1644 South Eleventh Avenue, Maywood, Illinois.

GRADUATE STUDY AND DEGREES

Under a relationship of reciprocity which exists between the School of Missions and the Division of Graduate Studies, missions courses receive graduate division credit. Properly qualified School of Missions students upon vote of the faculty may be admitted to the Division of Graduate Studies with full rights and privileges. Missions students may take courses in the graduate division without payment of additional tuition, and the same privilege is accorded to graduate students in the School of Missions.

School of Missions students admitted to the Division of Graduate Studies may become candidates for advanced degrees by fulfilling stated requirements. No degrees are offered by the School of Missions as such, but courses taken in the School of Missions may be applied toward degrees offered by the graduate division. Only exceptionally well-qualified students are advised to become candidates for degrees. Candidacy for degrees is in no way a requirement for admission to the course of study in the School of Missions.

SCHOOL OF MISSIONS HALL

The School of Missions Hall (1605 South Thirteenth Avenue, Maywood) contains twelve furnished apartments with housekeeping facilities for the use of missionary appointees. Four two-bedroom apartments serve the needs of families with children. There are also four one-bedroom and four studio apartments. All have private bath and separate kitchen. Storage space and laundry facilities are provided in the basement. A lounge is available for classes, group worship and social functions.

Basic furnishings in the above apartments include single beds, dressers, desks, sofas, lounge chairs, dinette tables and chairs, lamps and drapes. Occupants are expected to provide their own bedding, linen, kitchen utensils, china, silver, carpets, cribs, and shower curtain. Youth beds are available for older children. Phone service may be contracted for at the occupant's own expense. Electricity for each apartment is metered and charged directly to the occupant.

Priority in housing assignments will be given to new missionary appointees, but furloughed missionaries may also be housed in the School of Missions Hall when space permits. Admission to the School of Missions does not guarantee housing in the School of Missions Hall, but the School stands ready to assist the applicant in finding suitable housing. Apartments will be ready for occupancy about August 25 and must be vacated no later than August 15 of the ensuing year.

NURSERY

A nursery for pre-school children conducted in the basement of the School of Missions Hall enables wives to attend School of Missions classes along with their husbands. The nursery operates only during the morning hours. Wives of missionaries are encouraged to enter into the academic program as fully as their time and circumstances permit. Mothers of children attending the nursery are asked to assist in its management and supervision.

COSTS

The costs of maintaining the School of Missions are borne directly by the Board of Missions of the L.C.A. which makes an annual grant to the budget of the School. Therefore no academic charges are paid by missionaries under appointment by this board. All other students are charged tuition fees comparable to those of the graduate division of the seminary.

L.C.A. Missionary Appointees

Academic charges	None
Rental charges in School of Missions Hall	
Married couples, per month	\$ 80.00
Single persons, per month	40.00
(These amounts are paid directly by the Board to the School.)	

All other students

Registration fee (payable once only)	\$ 10.00
Tuition charge per semester	225.00
Tuition charge per course	50.00
Audit charge per course	25.00
Rental charges in School of Missions Hall	
Two-bedroom apartment, per month	125.00
One-bedroom apartment, per month	100.00
Studio apartment, per month	85.00

COURSE OF STUDY

The academic year is divided into two semesters of sixteen weeks each and parallels the calendar of the Division of Graduate Studies of the Lutheran School of Theology. The basic course for all missionary appointees is one year. While the two semesters are planned as a single unit, either semester may be taken independently. A normal load is approximately twelve semester hours.

Certain brief courses, dealing with such subjects as accounting procedures and missionary health overseas, are required but do not carry course credit, as they are primarily for orientation. The non-credit restriction applies also to workshops dealing with problems not covered in the formal course of instruction. Workshop sessions are scheduled subject to need or demand and deal with equipment, packing, travel, board rules and regulations, etc.

CALENDAR 1963 - 64

Opening Retreat (Tentative)	September 4-6, 1963
Seminary Orientation Period	September 6-9
First Semester Registration	September 9
First Classes	September 11
Last Classes	January 10, 1964
Examination Period	January 13-16
Second Semester Registration	January 17
First Classes	January 20
Last Classes	May 8
Examination Period	May 11-14

DESCRIPTION OF COURSES

MT 10 a,b. GOSPEL, CHURCH AND MISSION. Three hours a week, first semester; two hours a week, second semester. (Additional hours for discussion and orientation).

Required Course for All School of Missions Students.

A practical, Biblical, historical and theological symposium on the missionary task, approaching it from an inter-disciplinary point of view. Issues to be studied include theological basis of world mission, mission and church, missionary vocation and adjustment, growth and selfhood of young churches, relationship of Gospel to culture and religion, witness and evangelism, baptism and conversion, unity and confessionalism, the ministry, political and social problems, etc.

MT 10a will emphasize the theology, history and principles of the Christian World Mission. MT 10b is a continuation of MT 10a with emphasis on methodology and the application of principles.

MT 11. CHRISTIAN DOCTRINE. Two hours a week, first semester. Laymen only.

Dealing with the teachings of the Lutheran church, this course has the two-fold purpose of broadening and deepening the understanding of the doctrines of the Christian faith and preparing students for a more relevant and effective communication of the Gospel. Readings, lectures, reports and discussions.

MB 10. INTRODUCTORY BIBLE STUDY. Two hours a week, first semester. Laymen only.

This course seeks to develop a basic understanding of the content and meaning of the New Testament, and of its relation to the Old. It seeks to demonstrate methods of inquiry and their use in understanding the Bible. Readings and reports.

MB 11. TEACHING THE BIBLE. Two hours a week, second semester. Laymen only.

The aim of this course is to develop practical skill in the teaching of the Bible. It offers pedagogic guidance and critique of lesson design and teaching procedure in specific situations. Practice teaching, readings.

MH 10. MISSIONARY ISSUES IN CHURCH HISTORY. Not offered during 1963-64.

MH 11. MISSIONS AND YOUNGER CHURCHES IN RECENT TIMES. Not offered during 1963.64.

MH 12. MOTIVES AND METHODS IN THE LUTHERAN MISSIONARY MOVEMENT: 1835 to present. Two hours a week, first semester.

Key figures and theological trends in the 19th and 20th century Lutheran missionary enterprise compared and contrasted with the larger evangelical Protestant mission movement.

MR 10. THE RELIGIONS OF EAST ASIA, WITH PARTICULAR ATTENTION TO HINDUISM AND BUDDHISM. Two hours a week, first semester.

An introduction to the basic concepts of Hinduism and Buddhism, illustrated by source readings. Lectures, collateral readings, lantern slide illustrations, occasional visits to local centers of non-Christian religions. Marginal reference is also made to the religions of China and Japan, sectarian developments and newer religious movements. The course will close with a survey of the Christian approaches to these religions.

MR 11. THE ISLAMIC FAITH AND ITS CHALLENGE TO THE CHRISTIAN MISSION. Two hours a week, first semester.

An introduction to the history, theology and practice of Islam, with particular reference to the beliefs and practices of orthodox Muslims based on the Qur'an and traditions. The contemporary challenge to the Christian faith will be studied, together with the Christian-Muslim dialogue through the ages, in an attempt to re-think our own theology of the Church and re-evaluate our missionary approach. Lectures, readings, and seminar discussions.

MR 12. MISSIONS AND PHENOMENOLOGY OF MODERN RELIGIONS. Two hours a week, second semester.

A study in comparative religion, based on the examination of the phenomena of living religions, and proceeding inductively to analyze their goals and motivations. The object is to deepen and widen the missionary's understanding of the Gospel and the environment in which it is to be witnessed, and to increase his ability as a witness.

MF 10a. AN INTRODUCTION TO CULTURAL AND SOCIAL ANTHROPOLOGY, AND TO FIELD METHODS. Three hours a week, first semester.

An introduction to the nature of culture and some aspects of the cultural, social and religious life and world view of primitive peoples. Race relations, primitive religion and magical practices are given special consideration. History and theory are used for perspective and to provide a framework for further study. An attempt is also made to use anthropological field methods to assist in the missionary's orientation and approach to problems he will encounter on the field. Lectures, discussions, reports.

MF 10b. AN INTRODUCTION TO THE PROBLEMS OF CULTURE CHANGE, ACCULTURATION AND SOCIAL CHANGE. Two hours a week, second semester.

The second part of the introductory course in modern anthropology, with some insights included from history and sociology. This course deals with both the theoretical and practical aspects of cultural and social change, in the hope of assisting the missionary to understand, and be able to take advantage of, the opportunities offered by the far-reaching processes of acculturation and social change in the 20th century. Lectures, discussions, papers.

MF 11a,b,c. AREA STUDIES. Two hours a week, second semester.

MF 11a: Africa. MF 11b: Asia. MF 11c: Latin America.

Tutorial guidance area by area, to provide a basis for a better understanding of the spiritual, intellectual, political, social and economic life of the people and of the relationship of the Church to the other religions and social institutions. Methods and insights from many disciplines will be used to illuminate these studies. Readings, reports and seminar discussions.

MF 12a,b. INTRODUCTORY LINGUISTICS. Three hours a week, second semester.

A study of the speech mechanism and articulatory phonetics with special attention to the needs of a missionary learning a foreign language. Development of basic skills in listening and mimicry. Practice in the recognition and production of common non-English classes of speech sounds. A study of techniques of learning languages with special attention to the needs of the missionary who wish to supplement and enrich formal language programs with independent work.

MF 13. THE CHRISTIAN WORLD MISSION TODAY. Not offered during 1963-64.

FM 14. MISSIONARY METHODS AND PRACTICE. Not offered during 1963-64.

MF 15. WORKSHOP IN LITERACY AND LITERATURE. To be announced.

MF 16. COMMUNISM AND OTHER ISSUES CONFRONTING THE CHRISTIAN WORLD MISSION. Two hours a week, second semester.

Factors and forces in the social and political upheaval of peoples in both west and east, with major emphasis on the study of classical Marxist

theory and current Communist practice. Obstacles posed by Communism to the church's survival, and to the fulfilment of its mission, will be surveyed. Current Christian evaluations of Communism will also be reviewed. Source readings, discussions, reports.

MF 20 a,b. KISWAHILI. One hour a week, each semester.

An introductory course in the Swahili language, primarily for students called to serve in East Africa, but also for others who wish to supplement their basic linguistic training by applying it to the study of a Bantu language. Emphasis will be equally on grasping the structure of the language and on acquiring fluency in speaking it.

MISSIONARY HEALTH COURSE. Non-credit. Seven sessions, first semester.

The Red Cross course in home nursing, supplemented by dietary and health recommendations for the orient and tropical areas. Lectures by medical missionaries are included when possible.

PRINCIPLES OF ACCOUNTING. Non-credit. Second semester.

Work-shop sessions in the elementary principles of accounting and the keeping of books, with illustrations from missionary practice.

Curriculum

1962-1963

FIRST SEMESTER		Hours per week
MT 10a	Gospel, Church and Mission	3
MT 11	Christian Doctrine (Laymen)	2
MB 10	Introductory Bible Story (Layman)	2
MH 12	Motives and Methods in the Lutheran Missionary Movement: 1835 to Present	2
MR 10	The Religions of East Asia, with Particular Attention to Hinduism and Buddhism	2
MR 11	The Islamic Faith and Its Challenge to the Christian Mission	2
MF 10a	An Introduction to Cultural and Social Anthropology, and to Field Methods	3
MF 20a	Kiswahili Missionary Health Course	1

SECOND SEMESTER

MT 10b	Gospel, Church and Mission	2
MB 11	Teaching the Bible (Laymen)	2
MR 12	Missions and Phenomenology of Modern Religions	2
MF 10b	An Introduction to the Problems of Culture Change, Acculturation and Social Change	2
MF 11a,b,c	Area Studies	2
MF 16	Communism and Other Issues Confronting the Christian World Mission	2
MF 20b	Kiswahili Principles of Accounting	1

The above listing is tentative and subject to change before the opening of the semester indicated.



Aerial View of The Campus

Register of Students

THREE YEAR THEOLOGICAL COURSE

1962-63

SENIORS

Alexander, Ronald G.	Logansport, Indiana
B.S., Midland College	
Carlson, J. Bert	Chicago, Illinois
B.Mus., American Conservatory of Music	
Wright Junior College	
Cooling, Robert	Peoria, Illinois
Carthage College	
Deck, Ronald L.	Richmond Hill, New York
A.B., Carthage College	
ReRuiter, Peter J.	Staten Island, New York
A.B., Wagner College	
Franklin, Robert Leroy	Huntsville, Alabama
B.S., University of Michigan	
Gaide, Ivars	Grand Rapids, Michigan
B.M., Western Michigan University	
Hausknecht, Phillip	Burlington, Iowa
A.B., Carthage College	
Hedrick, Troy C., Jr.	Springfield, Illinois
A.B., Carthage College	
University of Wisconsin	
Herdman, Donald W.	Freeport, Illinois
A.B., Carthage College	
Jessen, Richard	Des Moines, Iowa
A.B., Macalester College	
Kannenberg, James	Milwaukee, Wisconsin
B.S., University of Wisconsin, Milwaukee	
Kinas, Robert	Milwaukee, Wisconsin
A.B., Carthage College	
Kiwowele, Judah B. M.	Kidugala, Njombe, Tanganyika, E. Africa
Bigwa Teacher Training Center	
Makumira Theological Seminary	
Marangu All Africa Theological Seminary	
Kleiner, John W.	Saskatoon, Saskatchewan, Canada
A.B., M.A., University of Saskatchewan	
Koenig, Thomas A.	Milwaukee, Wisconsin
B.S., University of Wisconsin	
Molen, C. Theodore	Lincoln, Illinois
A.B., Augustana College	
Monske, Wayne Allan R.	Niles, Illinois
A.B., Concordia College, Fort Wayne	
Pinnow, Larry	Brodhead, Wisconsin
A.B., Luther College	
Roberts, James	Chicago, Illinois
A.B., Knox College	
M.A., Fletcher School of Law and Diplomacy	

Samuel, Gerald R.	Maywood, Illinois
B.S., Northern Illinois University	
Sandin, Lawrence C.	Loves Park, Illinois
A.B., Augustana College	
Schmidt, Richard C.	Elmhurst, Illinois
A.B., Elmhurst College	
Sickinger, Henry A.	Chicago, Illinois
A.B., St. Olaf College	
Trendel, Robert A.	Clearwater, Florida
B.S., Carthage College	
Walinski, Frank Stephen	Philadelphia, Pennsylvania
A.B., Muhlenberg College	
Zilinskas, Algimantas	Boston, Massachusetts
A.B., Boston University	

MIDDLERS

Allin, David H.	Jacksonville, Illinois
A.B., MacMurray College	
Anhalt, Paul W.	Chicago, Illinois
A. B., Carthage College	
Bispala, John K.	Hibbing, Minnesota
A.B., Augsburg College	
Bunde, Jack F.	Wauwatosa, Wisconsin
A.B., Carthage College	
Cholke, Robert	Chicago, Illinois
North Park College	
Crowfoot, James Elbert	Elgin, Illinois
A.B., Knox College	
Erlandson, John C.	Geneva, Illinois
A.B., Augustana College	
Finney, John E.	Chicago, Illinois
A.B., Wittenberg University	
Freed, Wilbur R.	Chicago, Illinois
A.B., Elmhurst College	
Halvorsen, Richard E.	Chicago, Illinois
A.B., Elmhurst College	
Harman, William K.	South Bend, Indiana
A.B., Wittenberg University	
Holland, Carl B.	Dayton, Ohio
A.B., Michigan State University	
Johnson, Tom E.	Cleveland, Ohio
A.B., Valparaiso University	
Keegan, Terrence H.	Rockford, Illinois
A.B., Carthage College	
Kostka, David G.	Brookfield, Illinois
B.S., Michigan State University	
Kuhn, Kenneth	Burnaby, British Columbia, Canada
A.B., University of British Columbia	
Lindberg, Harold	Brookfield, Illinois
A.B., Carthage College	
Linna, John J.	Ishpeming, Michigan
A.B., Northern Michigan College	
Luecke, Dennis E.	Chicago, Illinois
A.B., Elmhurst College	

Malloch, Charles W.	Denver, Colorado
A.B., Michigan State University	
McKnight, Kenneth R.	Chicago, Illinois
A.B., Augustana College	
Molgaard, Leland E.	Alta, Iowa
A.B., Augustana College	
Moore, Elton	Indianapolis, Indiana
B.S., Michigan State University	
Nelson, Charles A.	Minneapolis, Minnesota
A.B., Gustavus Adolphus	
Niemi, B. Douglas	Negaunee, Michigan
A.B., Augsburg College	
Oberholtzer, W. Dwight	South Bend, Indiana
A.B., Wittenberg University	
Pardonner, Donald G.	Wheaton, Illinois
A.B., Carthage College	
Pfeiffer, John D.	DeForest, Wisconsin
A.B., Wittenberg University	
Phyles, Raymond H.	Baltimore, Maryland
A.B., Gettysburg College	
Reimers, Paul W.	Greeley, Colorado
B.S., University of Colorado	
Reninger, Dean H.	Denver, Colorado
A.B., St. Olaf College	
Scherer, Ray N.	Olney, Illinois
B.S., Wittenberg University	
Sebastian, E. Phillip	Springfield Gardens, New York
A.B., Wittenberg University	
M.A., New York University	
Seefeldt, Fredric A.	Kewaskum, Wisconsin
A.B., Lakeland College	
Sullivan, Max D.	Murphysboro, Illinois
A.B., Carthage College	
Troutman, Joe E.	Rockwell, North Carolina
A.B., Lenoir Rhyne College	
Williams, Donald A.	Chicago, Illinois
A.B., Augustana College	

JUNIORS

Aalto, Walter R.	Portland, Oregon
A.B., Pacific Lutheran University	
Buch, Nile H.	Storm Lake, Iowa
A.B., Buena Vista College	
Butte, Allen H.	Pershing, Indiana
A.B., Wittenberg University	
Dorsch, Henry Fred	Lakeville, Indiana
A.B., Valparaiso University	
Kappas, Carl	West Allis, Wisconsin
B.S., University of Wisconsin	
Kildegaard, Theodore D.	Grand Rapids, Michigan
A.B., Central Michigan University	
Laaninen, Peter Allen	Republic, Michigan
B.S., Michigan College of Mining & Technology	

Langford, Roland E., Jr.	Catonsville, Maryland
A.B., John Hopkins University University of Chicago	
Lubeck, Marvin	Melrose Park, Illinois
A.B., Nebraska State College	
Marken, Howard	Loudonville, Ohio
A.B., Wittenberg University	
Mehan, James I.	Park Ridge, Illinois
A.B., Carthage College	
Moretz, John H.	Tiskilwa, Illinois
A.B., Augustana College	
Oesterling, Victor K., Jr.	Genoa City, Wisconsin
B.S., Ohio State University	
Pohl, Leif A.	Hutchinson, Kansas
A.B., University of Colorado	
Ramsdell, Jerald R.	Sutton, Nebraska
B.S., Nebraska University	
Selby, Thomas G.	Chicago, Illinois
A.B., Carthage College	
Stubbe, Arlon K.	Freeport, Illinois
A.B., Carthage College	
Switzer, Gerald L.	Harrison, Michigan
A.B., Northwestern University	
Van de Ven, Robert E.	Chicago, Illinois
A.B., Parsons College	
Welander, Bruce A.	Chicago, Illinois
A.B., Carthage College	
Wiberg, James William	Arlington, Virginia
A.B., Gustavus Adolphus College	
Wick, Larry W.	Rock Falls, Illinois
A.B., Wartburg College	

ON FULL YEAR INTERNSHIP

Evanson, Charles J.	Elmhurst, Illinois
A.B., Valparaiso University	
Fargo, Gerald G.	Detroit, Michigan
A.B., Wayne State University	
Gerber, Peter	Madison, Wisconsin
B.S., Wittenberg University	
Johnson, Carl L.	Mason City, Iowa
A.B., Midland College	
Lein, Kenneth H.	Milwaukee, Wisconsin
A.B., Capital University	
Marks, Kenneth	Chicago, Illinois
A.B., Elmhurst College	
Palmgren, Donald G.	Orion, Illinois
A.B., Augustana College	
Reichardt, Kurt A.	Rock Falls, Illinois
B.S., Northern Illinois University	
Remmers, Norman T.	Adams, Nebraska
A.B., Wartburg College	
Scherf, James C.	Garnaville, Iowa
A.B., State University of Iowa	

UNCLASSIFIED STUDENTS

Anderson, Karl O.	De Forest, Wisconsin
B.M., University of Wisconsin	
Luther Theological Seminary	
Berendt, Erich A.	Edmonton, Alberta, Canada
University of Alberta	
Heck, Bruce A.	Winona, Minnesota
A.B., Harvard University	
S.T.B., Harvard Divinity School	
Olson, Myron L.	Oak Park, Illinois
B.S., Wheaton College	
B.D., North Park Theological Seminary	
Robinson, Luke E.	Chicago, Illinois
B.Ph., Northwestern University	

DIVISION OF GRADUATE STUDIES

KEY:

- | | |
|----------------------------------|--------------------------|
| 1—Spring Semester 1961-62 | 6—Fall Quarter 1962-63 |
| 2—Spring Quarter 1961-62 | 7—Winter Quarter 1962-63 |
| 3—Summer School 1962—First Term | 8—Reading Courses |
| 4—Summer School 1962—Second Term | *—Mission School 1961-62 |
| 5—Fall Semester 1962-63 | †—Mission School 1962-63 |

POST B.A. LEVEL

Bartolomei, Lillian 5, 6, 7 A.B., Carthage College M.R.E., Biblical Seminary in New York	Monrovia, Liberia, Africa
Bridley, Dorothy 3, 4 A.B., St. Olaf College	Forest City, Iowa
Deisinger, John 4 B.S., Ursinus College	Morgantown, West Virginia
Gearhart, Darwin 4 A.B., Capital University	Lewiston, Pennsylvania
Harrison, Bert M. A.B., Aurora College B.Th., Aurora College	Aurora, Illinois
Hoppe, Beverly 2, 3, 4 B.S., Cornell University	Madison, Wisconsin
Johnson, Bruce 4 A.B., Stanford University	Palo Alto, California
Kell, Dean C. 5 A.B., Valparaiso University	Midlothian, Illinois
Kling, Richard L. 4 A.B., Colorado State University	Des Moines, Iowa
Knapp, Carol Jean 3 A.B., Michigan State University	Monroe, Michigan
Kness, Carolyn 3 A.B., Carthage College	Aurora, Illinois
Krause, Kent J. 4 A.B., Lebanon Valley College	Lebanon, Pennsylvania
†Lemmerman, Eugene 5 B.E.E., University of Minnesota	Schenectady, New York
†Linton, Janet 5 A.B., Upsala College	Brooklyn, New York
†Markwald, Marilyn 5 A.B., Baptist Missionary Training School	Maywood, Illinois
Miller, Nancy 4 B.S., Kent State University	Gainesville, Florida
†Nelson, Mary 5 A.B., Gustavus Adolphus College M.A.T., Brown University	Washington, D.C.
†Neve, Glenyce 5 A.B., St. Olaf College	Walters, Minnesota
Olson, Elaine 4 A.B., St. Olaf College M.R.E., Biblical Seminary in New York	Normal, Illinois

Peterson, Robert W. 4	Minneapolis, Minnesota
A.B., University of Minnesota	
Pezella, Lois 4	Berkeley, California
A.B., Hunter College	
Phillips, Nancy M. 4	Pittsburgh, Pennsylvania
A.B., University of Western Ontario	
Reents, Jacqueline 3, 4	Cedar Falls, Iowa
A.B., Wartburg College	
Rice, Vernon 4	Morris, Minnesota
A.B., Concordia College, Moorhead	
†Roesgaard, Martha 5	Arhus, Denmark
Arhus Teachers College, Denmark	
†Rosegaard, Olaf 5	Arhus, Denmark
N. Nisum Teachers College, Denmark	
Schreibvogel, Paul A. 5	Mount Prospect, Illinois
B.S., Concordia Teachers College	
Sipple, James 3	Springfield, Ohio
B.S., University of Wisconsin	
M.A., University of Chicago Divinity School	
Trautsch, Harold 1, 3, 4, 5	Chicago, Illinois
B.S., Capital University	
Troutman, Joe 5	Rockwell, North Carolina
A.B., Lenoir Rhyne College	
Wrolstad, Harriet 4	Rockdale, Wisconsin
B.S., University of Wisconsin	

POST B.D. LEVEL

Amend, Edward W. 3	Tulsa, Oklahoma
A.B., Midland College	
B.D., Chicago Lutheran Theological Seminary	
Bailey, Richard A. 4	Decatur, Illinois
A.B., Carthage College	
B.D., Chicago Lutheran Theological Seminary	
Bash, Edward 4	Minneapolis, Minnesota
A.B., Capital University	
B.D., Capital Theological Seminary	
Baumhoff, Kenneth 4	Phoenix, Arizona
A.B., Wagner College	
B.D., Pacific Lutheran Theological Seminary	
Becker, Harold G. 3	Blair, Nebraska
A.B., Wartburg College	
B.D., Wartburg Theological Seminary	
Benson, Wilbert E. 1	Rockford, Illinois
A.B., Gustavus Adolphus College	
B.D., Yale Divinity School	
S.T.M., Yale Divinity School	
Bergen, Ronald P. 1, 3, 5	Villa Park, Illinois
A.B., Concordia Theological Seminary	
B.D., Concordia Theological Seminary	
Bird, Lewis P. 1, 5	Villa Park, Illinois
B.S., Nyack Missionary College	
B.D., Gordon Divinity School	
Boettcher, Frederick N. 1	Waukesha, Wisconsin
A.B., Concordia Theological Seminary	
Concordia Theological Seminary	
Bornemann, George 1, 5	Elmhurst, Illinois
Concordia Theological Seminary	

- Brockopp, Daniel 2, 4 Springfield, Illinois
 Concordia Teachers College
 Concordia Theological Seminary, Springfield
- Bunge, David A. 5, 6, 7 Donnelly, Minnesota
 A.B., Wartburg College
 B.D., Wartburg Theological Seminary
- Busch, R. J. 3, 4 Yorkton, Saskatchewan, Canada
 A.B., Luther College, Regina
 B.D., Luther Theological Seminary, Saskatoon
- Bylsma, John 3, 4 Chicago, Illinois
 A.B., Calvin College
 B.D., Calvin Theological Seminary
- Cannon, Bryan 5 Hillside, Illinois
 B.S., University of Dubuque
 B.D., McCormick Theological Seminary
- Casper, Theodore 3 College Park, Maryland
 A.B., Muhlenberg College
 B.D., Lutheran Theological Seminary, Philadelphia
- Chiganos, William 1, 5 Elmhurst, Illinois
 A.B. in Theol., Holy Cross Seminary
- Clausen, Verlyn H. 8 Oakland, California
 B.S., University of Nebraska
 Concordia Theological Seminary, Springfield
- Currens, Gerald E. 1 Monrovia, Liberia, Africa
 A.B., Wittenberg University
 B.D., Hama Divinity School
- Danielson, David L. 4, 5 Glen Ellyn, Illinois
 A.B., Adolphus College
 B.D., Augustana Theological Seminary
- Dickson, Elmer 5 Lemont, Illinois
 Ph.B., Illinois Wesleyan University
 B.D., Drew University
- Dietrich, Adam A. 3, 4, 6 Chicago, Illinois
 B.S., Northwestern University
 Concordia Theological Seminary, Springfield
- Elliott, Richard L. 4 Fargo, North Dakota
 A.B., St. Olaf College
 B.D., Luther Theological Seminary
 M.A., State University of Iowa
- Engdahl, Edward H. 4 LaGrange, Illinois
 A.B., Augustana College
 B.D., Augustana Theological Seminary
- Engel, Leland E. 1 Merrillville, Indiana
 B.S., University of Wisconsin, Milwaukee
 B.D., Chicago Lutheran Theological Seminary
- Fenton, Charles R. 5 LaGrange, Illinois
 A.B., Miami University, Ohio
 B.D., Pittsburgh-Xenia Theological Seminary
- Ficken, Carl 4 Columbia, South Carolina
 A.B., Lenoir Rhyne College
 B.D., Lutheran Theological Seminary, Philadelphia
- Foltz, Rodger N. 3, 4 Monessen, Pennsylvania
 A.B., Youngstown University
 B.D., Suomi Theological Seminary
- Frenk, Martin 5 Joliet, Illinois
 A.B., Concordia Theological Seminary
 B.D., Concordia Theological Seminary
- Fuller, Dwight 1 Cary, Illinois
 A.B., Olivet College
 B.D., Augustana Theological Seminary

- Gehrke, Ralph D. 1, 3, 5 Oak Park, Illinois
 A.B., Northwestern College, Wisconsin
 B.D., Wisconsin Lutheran Theological Seminary
 Ph.D., University of Chicago
- Glock, Albert E. 5 Oak Park, Illinois
 A.B., Concordia Theological Seminary
 B.D., Concordia Theological Seminary
- Grosenbacher, Clifford 5, 6, 7 Monrovia, Liberia, Africa
 A.B., Midland College
 B.D., Chicago Lutheran Theological Seminary
- Hammerness, Rolland 4 Lemon Grove, California
 B.S., Montana State University
 B.D., Wartburg Theological Seminary
 S.T.M., Wartburg Theological Seminary
- Harrison, John G. 1 Chicago, Illinois
 A.B., Brown University
 B.D., Chicago Lutheran Theological Seminary
- Hartmann, David J. 3 Springfield, Ohio
 A.B., Wagner College
 Suomi Theological Seminary
 Hama Divinity School
- Harum, William 5 Warrenville, Illinois
 A.B., Carthage College
 B.D., Chicago Lutheran Theological Seminary
- Haupt, Malte 1, 2 Gotha, Germany
 Otto von Guericke Oberschule, Mageburg
 University of Berlin
 University of Gottingen
 University of Munster
- Hedlin, Edward T. 2 Port Arthur, Ontario, Canada
 A.B., University of Saskatchewan
 B.D., Luther Theological Seminary, Saskatoon
- Hefty, Leslie S. 1, 3 Buenos Aires, Argentina
 Vorosmarty Mihaly Gimnazium, Budapest
 B.D., Chicago Lutheran Theological Seminary
- Henderson, Wayne 1 Villa Park, Illinois
 A.B., Luther College
 C.Th., Luther Theological Seminary
- *Henneberger, James E. 1 Buenos Aires, Argentina
 A.B., Gettysburg College
 B.D., Lutheran Theological Seminary, Gettysburg
- Hershey, William 4 Philadelphia, Pennsylvania
 A.B., Gettysburg College
 B.D., Lutheran Theological Seminary, Philadelphia
- Hinkin, William 4, 5 Itasca, Illinois
 A.B., Coe College
 McCormick Theological Seminary
- Hoch, Roy S. 4 Indiana, Pennsylvania
 A.B., Cautail University
 B.D., Chicago Lutheran Theological Seminary
- Hoeger, August 3 Mankato, Minnesota
 A.B., Concordia College, Moorhead
 B.D., Wartburg Theological Seminary
 M.A., University of Kansas City
- Holt, Wilbert V. 5, 6, 7 Elmhurst, Illinois
 A.B., Concordia Theological Seminary
 Concordia Theological Seminary
- Inbody, Noah M. 5 Rockford, Illinois
 A.B., Augustana College
 B.D., Augustana Theological Seminary

- Janes, J. Charles 1 Chicago, Illinois
 A.B., Knox College
 B.D., Union Theological Seminary
- Johnson, Bertrand 4 Tempe, Arizona
 A.B., Arizona State University
 B.D., Northwestern Lutheran Theological Seminary
- Johnson, John F. 3 Milwaukee, Wisconsin
 A.B., Great Lakes College
 Concordia Theological Seminary, Springfield
- Jurgensen, L. Richard 4 Minot, North Dakota
 A.B., St. Olaf College
 C.Th., Luther Theological Seminary
- King, Robert H. 1 Chicago, Illinois
 Immanuel Lutheran Seminary
 M.Ed., University of Pittsburgh
 B.D., Immanuel Lutheran Seminary
- Kirkeby, Oliver M. 1, 3, 5 Chicago, Illinois
 A.B., Concordia College, Moorhead
 B.Th., Luther Theological Seminary
- Kopka, Gustav, Jr. 4 Austin, Texas
 A.B., Concordia College, Moorhead
 B.Th., Luther Theological Seminary
 M.A., Creighton University
- Kramer, Herold G. 4 Lake Wales, Florida
 A.B., Concordia Theological Seminary
 B.D., Concordia Theological Seminary
- Krugler, Arnold 4 Seward, Nebraska
 A.B., Valparaiso University
 Concordia Theological Seminary, Springfield
- Kvinge, Stanley 4 Fargo, North Dakota
 B.S., South Dakota State College
 B.Th., Luther Theological Seminary
 S.T.M., Biblical Seminary
- La Fountain, William 4 Athens, Ohio
 A.B., Valparaiso University
 B.D., Chicago Lutheran Theological Seminary
- Larson, Ross H. 5 Chicago, Illinois
 A.B., Bethany College
 B.D., Augustana Theological Seminary
- Lee, Conrad 5, 6 Shantung, China
 B.L., National Chengchi University
 B.D., University of Chicago Divinity School
 S.T.M., Hama Divinity School
- Lee, R. Keith 1, 2 St. Louis, Missouri
 Concordia Theological Seminary, Springfield
- Lindtjorn, Ommund 1, 2 Stavanger, Norway
 Fjellhaug Skoler, Oslo
 Menighetsfakultetet, Oslo
- Main, John J. 1 Evanston, Illinois
 A.B., Marion College
 Th.B., M.A., Marion College
 M.A., Butler School of Religion
- Markland, Arne 4 Staten Island, New York
 A.B., Augsburg College
 B.D., Northwestern Lutheran Theological Seminary
 M.A., New York University
- †Markwald, Rudolf K. 5 Maywood, Illinois
 Pastoral Kolleg, Neuendettelsau, Germany
 B.D., Chicago Lutheran Theological Seminary
- Merckx, Kenneth L. 4, 5 Elmwood Park, Illinois
 A.B., Carthage College
 B.D., Chicago Lutheran Theological Seminary

- Meyer, Alexander 4, 5, 6, 7 Maywood, Illinois
 B.D., Chicago Lutheran Theological Seminary
 A.B., University of Nebraska
- Michel, Walter 1, 4 Madison, Wisconsin
 University of Vienna
 University of Heidelberg
- Mulligan, Robert 5 Joliet, Illinois
 A.B., North Central College
 B.D., Garrett Theological Seminary
- Nicozisin, George 1, 5 Waukegan, Illinois
 A.B. in Theol., Holy Cross Seminary
- Niedenthal, Morris J. 3 Maywood, Illinois
 B.S., Northwestern University
 B.D., Chicago Lutheran Theological Seminary
- Oman, Glen A. 1, 2, 3, 4 Avoca, Minnesota
 A.B., Gustavus Adolphus College
 B.D., Augustana Theological Seminary
- Olson, Myron 5, 6 Oak Park, Illinois
 B.S., Wheaton College
 B.D., North Park Theological Seminary
- Paton, Charles K. 1 Philadelphia, Pennsylvania
 B.A., Wheaton College
 B.D., Chicago Lutheran Theological Seminary
- Peplinski, Hansruedi 3 Caracas, Venezuela
 A.B., Colegio LaSalle, Venezuela
 B.D., Lutheran Theological Faculty, Argentina
- Peterson, J. David 5, 6, 7 Hutto, Texas
 A.B., Augustana College
 B.D., Augustana Theological Seminary
- Peterson, K. Lawrence 3 Cedar Rapids, Iowa
 A.B., Augustana College
 B.D., Augustana Theological Seminary
- Reist, Irwin 3, 5, 6 Forest Park, Illinois
 A.B., Houghton College
 B.D., Northern Baptist Theological Seminary
- Rickert, Raymond J. 1 Chicago, Illinois
 B.S., Illinois State Normal University
 B.D., Northern Baptist Theological Seminary
- Ross, Arthur 5 Wheaton, Illinois
 B.S., Wheaton College
 B.D., Faith Theological Seminary
 M.A., Wheaton College
- Rostvold, Luther 4 College Station, Texas
 A.B., St. Olaf College
 B.D., Luther Theological Seminary
- Rothermundt, Gottfried 5, 6, 7 Murrhardt, Württemberg, Germany
 Gymnazium Schwaebisch Hall
 University of Tubingen
 University of Heidelberg
 University of Göttingen
- Ryan, Paul H. 3, 4 Chicago, Illinois
 A.B., Lewis and Clark College
 B.D., Western Baptist Theological Seminary
- Ryding, Norman 3 Houghton, Michigan
 A.B., Augustana College
 B.D., Augustana Theological Seminary
- Scherf, Royce J. 3 Maywood, Illinois
 A.B., State University of Iowa
 B.D., Chicago Lutheran Theological Seminary

- Scott, Douglas 7 Wheaton, Illinois
 A.B., Wheaton College
 M.A., Wheaton College Graduate School
 B.D., Wheaton College Graduate School
 Th.M., Northern Baptist Theological Seminary
- Sharrett, Roy F., II. 6, 7 Chicago, Illinois
 A.B., Wheaton College
 B.D., McCormick Theological Seminary
- Skillrud, Harold 3 Bloomington, Illinois
 A.B., Gustavus Adolphus College
 B.D., Augustana Theological Seminary
- Smuzer, Wesley 3 Maywood, Illinois
 A.B., Carthage College
 B.D., Chicago Lutheran Theological Seminary
- Stangeland, Kenneth 5 Elmwood Park, Illinois
 A.B., Augustana College, Sioux Falls
 C.Th., Luther Theological Seminary
- Starenko, Ronald 4 Livonia, Michigan
 A.B., Concordia Theological Seminary
 B.D., Concordia Theological Seminary
- Stephens, Billy C. 3 George West, Texas
 A.B., University of Corpus Christi
 B.D., Southwestern Baptist Theological Seminary
- Swanson, J. Gordon 5 Aurora, Illinois
 A.B., Augustana College
 B.D., Augustana Theological Seminary
- Swanson, John E. 5 Downers Grove, Illinois
 A.B., Augustana College
 B.D., Augustana Theological Seminary
- Trost, Frederick 5 Chicago, Illinois
 A.B., University of Michigan
 B.D., Yale Divinity School
- Urdahl, Richard 4 Chicago, Illinois
 A.B., Luther College
 B.Th., Luther Theological Seminary
 M.S., Montana State College
- Vedell, John A. 3 Montreal, Quebec, Canada
 A.B., Augustana College
 B.D., Augustana Theological Seminary
- Wallin, Ralph 5 Chicago, Illinois
 A.B., Augustana College
 B.D., Augustana Theological Seminary
- Weidlich, Albert W. 1 Prospect Heights, Illinois
 A.B., Augustana College
 B.D., Augustana Theological Seminary
- Weiss, Theodore A. 4 Maywood, Illinois
 St. John's College
 Concordia Theological Seminary
- Wendel, John M. 3, 5, 6, 7 Naperville, Illinois
 A.B., Wheaton College
 B.D., Wheaton Graduate School of Theology
- Wendelin, Robert A. 5 Highland Park, Illinois
 A.B., Concordia Theological Seminary
 Concordia Theological Seminary
- Wester, Kenneth 4 Otk Park, Illinois
 A.B., University of Minnesota
 Northwestern Lutheran Theological Seminary
- Williams, Charles E., Jr. 5 Wheaton, Illinois
 A.B., Wheaton College
 B.D., Wheaton Graduate School of Theology
 M.A., Wheaton College

- Wimmer, Harold 1 Mundelein, Illinois
 A.B., Augustana College
 B.D., Augustana Theological Seminary
- Wynkoop, C. King 3 Warren, Ohio
 B.S., Ursinus College
 Lutheran Theological Seminary, Philadelphia
 B.D., Lutheran Theological Seminary, Gettysburg

POST S.T.M. LEVEL

- Carter, Charles W. 3, 4 Marion, Indiana
 A.B., Marion College
 B.D., Asbury Theological Seminary
 M.A., Butler University
 Th.M., Butler School of Religion
- Glebe, Delton J. 4 Waterloo, Ontario, Canada
 A.B., Waterloo University
 B.D., Waterloo Lutheran Seminary
 M.A., Boston University
- Gotsch, Richard J. 1, 5 Forest Park, Illinois
 A.B., Concordia Theological Seminary
 B.D., Concordia Theological Seminary
 S.T.M., Chicago Lutheran Theological Seminary
- Kerr, Russell N. 1, 3 Detroit, Michigan
 Th.B., Olivet College
 B.D., Drew University
 Northern Baptist Seminary
 University of Chicago
 University of Illinois
- Krugel, Rueben A. 1 Rochelle, Illinois
 A.B., St. Olaf College
 B.D., Luther Theological Seminary
 S.T.M., Northwestern Lutheran Theological Seminary
- Montgomery, John W. 3, 4 Waterloo, Ontario
 A.B., Cornell University
 M.A., University of California
 B.D., Hamma Divinity School
 S.T.M., Hamma Divinity School
 Ph.D., University of Chicago
- Morey, Charles E. 1, 5 Chicago, Illinois
 A.B., Wheaton College
 B.D., Northern Baptist Theological Seminary
 Th.M., Northern Baptist Theological Seminary
- Olson, Duane A. 2, 3, 4, 5, 7 Grand Forks, North Dakota
 A.B., Concordia College, Moorhead
 B.Th., Luther Theological Seminary
 S.T.M., Chicago Lutheran Theological Seminary—to be awarded May 1963
- Pittelko, Roger D. 4 Berwyn, Illinois
 A.B., Concordia Theological Seminary
 B.D., Concordia Theological Seminary
 S.T.M., Concordia Theological Seminary
- Pralle, Frederick H. 1, 2, 3 River Forest, Illinois
 A.B., Concordia Theological Seminary
 Concordia Theological Seminary
 S.T.M., Chicago Lutheran Theological Seminary
- Refsell, Lloyd 5, 6, 7 Blair, Nebraska
 A.B., St. Olaf College
 B.Th., Luther Theological Seminary
 Th.M., Princeton Theological Seminary
- Seboldt, Roland H. A. 1 Oak Lawn, Illinois
 A.B., Concordia Theological Seminary
 B.D., Concordia Theological Seminary
 S.T.M., Concordia Theological Seminary
- Streufert, Norbert A. 4 Maywood, Illinois
 A.B., Concordia Theological Seminary
 B.D., Concordia Theological Seminary
 S.T.M., Concordia Theological Seminary

Ulrich, Reinhard 1, 3

A.B., Mission House
B.D., Mission House
S.T.M., Chicago Lutheran Theological Seminary

Chicago, Illinois

UNCLASSIFIED STUDENTS

Cooling, Robert 3

Carthage College

Maywood, Illinois

Ferguson, Ronald L. 1

A.B., University of Illinois
B.D., Chicago Lutheran Theological Seminary

Pecatonica, Illinois

Hausknecht, Phillip 1

A.B., Carthage College

Burlington, Iowa

Holland, Carl B. 1, 5

A.B., Michigan State University

Dayton, Ohio

Kannenberg, James 4

B.S., University of Wisconsin-Milwaukee

Milwaukee, Wisconsin

Kiwowele, Judah B.M. 3, 4, 5

Bigwa Teachers Training Center
Makumira Theological Seminary
Marangu All Africa Theological Seminary

Kidulgala, Njombe, Tanganyika

Lindberg, Carter H. 1

A.B., Augustana College

Oak Park, Illinois

Pfeiffer, John D. 5

A.B., Wittenberg University

DeForest, Wisconsin

Smuzer, Lucille 3

Maywood, Illinois

SCHOOL OF MISSIONS

1962 - 1963

Benson, Miss Sonja

Under appointment by the L.C.A. Board of World Missions for service in Liberia.

Steeleville, Illinois

Danielson, Miss Lois

Under appointment by the L.C.A. Board of World Missions for service in Tanganyika.

Lindsborg, Kansas

Halvorson, Miss Ruth

Under appointment by the L.C.A. Board of World Missions for service in Tanganyika.

Seattle, Washington

Lemmerman, Mr. Eugene

Under appointment by the L.C.A. Board of World Missions for service in Liberia.

Schenectady, New York

Lemmerman, Mrs. Pauline

Under appointment by the L.C.A. Board of World Missions for service in Liberia.

Schenectady, New York

Linton, Miss Janet

Under appointment by the L.C.A. Board of World Missions for service in Tanganyika.

Brooklyn, New York

Markwald, Mrs. Marilyn

Under appointment by the L.C.A. Board of World Missions for service in Chile.

Maywood, Illinois

Markwald, the Reverend Rudolf

Under appointment by the L.C.A. Board of World Missions for service in Chile.

Maywood, Illinois

Meckley, Miss Shirley

Under appointment by the L.C.A. Board of World Missions for service in Liberia.

Abbottstown, Pennsylvania

Nelson, Miss Mary

Under appointment by the L.C.A. Board of World Missions for service in Tanganyika.

St. Paul, Minnesota

Neve, Miss Glenlynce

Under appointment by the L.C.A. Board of World Missions for service in Tanganyika.

Walters, Minnesota

Roesgaard, Mrs. Martha	Arhus N., Denmark
Under appointment by the Scandinavian Christian Mission to the Buddhists for service in Japan.	
Roesgaard, Mr. Olaf	Arhus N., Denmark
Under appointment by the Scandinavian Christian Mission to the Buddhists for service in Japan.	

Summary of Enrollment

THREE YEAR THEOLOGICAL COURSE (1962-63)	101
Seniors	27
Middlers	37
Juniors	22
Interns	10
Unclassified	5
DIVISION OF GRADUATE STUDIES (see key, page —)	161
Post B.A. Level	31
Post B.D. Level	107
Post S.T.M. Level	14
Unclassified	9
SCHOOL OF MISSIONS (1962-63)	13
Grand Total (after elimination of duplications)	257

Degrees Conferred May 1962

BACHELOR OF DIVINITY

Dean Ariel Anderson	Harvard, Illinois
Lawrence Thomas Baietti	Flushing, New York
Ronald Lee Ferguson	Pecatonica, Illinois
Oltman Wilbur Goldenstein	Quincy, Illinois
Lauri John Isaacson	Iron, Michigan
John Loren Johansen	Newell, Iowa
Dale Arthur Johnson	Omaha, Nebraska
Alan Williams Kamens	Meriden, Connecticut
Bernard Karl Kern	Victoria, Texas
Charles Prentice Kern	Norwich, Connecticut
David Paul Kruger	Waverly, Iowa
Peter Carlton Larsen	Gray, Iowa
Carter Harry Lindberg	Oak Park, Illinois
David William Markowich	Fraser, Michigan
James Karl McClurg	Milwaukee, Wisconsin
Kenneth Lee Merckx	Niles, Illinois
Richard Carl Mohl	Davenport, Iowa
Arnold Sherwood Nelson	Rockford, Illinois
Carl Henry Obert	Chicago, Illinois
Kenneth Roy Olsen	Chicago, Illinois
Roy Manfred Oswald	Saskatoon, Saskatchewan, Canada
Charles Kallman Paton	Philadelphia, Pennsylvania
Paul Bodholdt Pedersen	Ringsted, Iowa
David Walter Peters	Davenport, Iowa
Herbert Michel Reed	Sterling, Illinois
Kenneth LeRoy Schroeder	Garnavillo, Iowa
Arnold Lee Tiemeyer	Tarkio, Missouri
Robert Earl Tollaksen	Lake Bluff, Illinois
Richard Adolph Westwick	Springfield, Illinois

DIPLOMA OF SEMINARY

Carl Rudolf Zingler	San Francisco, California
---------------------	---------------------------

SUOMI BACHELOR OF DIVINITY

Leslie G. Lurvey	Kaleva, Michigan
------------------	------------------

DIVISION OF GRADUATE STUDIES

MASTER OF ARTS

Stephen Arthur Schmidt Lyons, Illinois

MASTER OF SACRED THEOLOGY

Gerald Elwin Currens Monrovia, Liberia

Francis Irving Fesperman Newberry, South Carolina

Richard Alvin Jensen Addis Ababa, Ethiopia

Karl Talivaldis Kuskevics Chicago, Illinois

Frederick Henry Pralle River Forest, Illinois

John Fritjof Simonson Dollar Bay, Michigan

DOCTOR OF SACRED THEOLOGY

Erhard Paul Weber Portland, Oregon

SEMINARY DIRECTORY

Seminary Office, 1644 S. Eleventh Avenue

President's Office

Dean's Offices

Office of School of Missions

Business Manager, Mr. Alfred Pfenner

Executive Secretary, Mrs. Alice Bett

Secretary to the Dean, Mrs. Joyce Roth

Secretary to the School of Missions,

Mrs. Laurel Kostka

Secretary and Receptionist, Mrs. Alice Kmet

Secretary, Business Office, Mrs. Roslyn Kase

Accountant, Mr. Kenneth Kvistad

Librarian, Miss Alice Dagen

Mr. Alfred Pfenner (Residence)

Maintenance

Dietician, Mrs. Paul Kirsons

East Dormitory (Mabel Cummings Lindop Memorial)

West Dormitory (Charles Sidney Passavant Memorial)

Katherine Luther Apartment Dormitory

School of Missions Hall

FI llmore 4-4200

or

FI llmore 4-4201

Chicago phone:

CO lumbus 1-1349

FI llmore 4-9690

FI llmore 4-4200

FI llmore 4-4201

FI llmore 3-2420

FI llmore 3-9562

FI llmore 3-9561

FI llmore 3-9275

FI llmore 3-9887

* * *

President: Dr. Armin G. Weng

Residence, 800 S. Clifton Ave., Park Ridge

Acting Dean: Rev. J. Stephen Bremer

Residence, 1444 S. 11th Ave., Maywood, Ill.

Office, FI llmore 4-4200

TA lcott 3-2003

Office, FI llmore 4-4200

FI llmore 3-5289

Faculty:

Professor Carl E. Braaten, 1618 S. 11th Ave.

Professor H. Grady Davis, 1612 S. 13th Ave.

Professor Robert H. Fischer, 1612 S. 11th Ave.

Professor Donald C. Flatt, 1010 N. 4th Ave.

Professor David M. Granskou, 1630 S. 11th Ave.*

Professor Horace Hummel, 1617 S. 10th Ave.*

Professor Axel C. Kildegard, 1447 S. 14th Ave.

Professor Johannes Knudson, 1606 S. 11th Ave.

Professor Walter J. Kukkonen, 840 Elsie Drive,

Melrose Park, Ill.

Professor Morris Niedenthal, 1624 S. 11th Ave.

Professor Lorenz O. Nieting, 1033 S. 10th Ave.

Professor James A. Scherer, 1446 S. 14th Ave.

Professor Eino J. Vehanen, 1624 S. 11th Ave.*

Professor Arthur Vööbus, 1607 S. 10th Ave.

*As of September 19, 1963

* * *

President of the Alumni Association:

The Rev. Delno M. Sahs, 9435 Keeler Ave.

Skokie, Illinois

OR chard 3-9054

President of the Seminary Guild:

Mrs. Clifford C. Cavanagh, 6223 N. Magnolia Ave.,

Chicago 40, Illinois

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Maywood Campus*

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Spring Issue



May, 1963
Vol. 68, No. 2

Calendar

1963-1964

Registration for New Students.....	2:00 P.M., Fri., Sept. 6, 1963
Orientation for New Students.....	Fri. to Mon., Sept. 6-9, 1963
Registrations for Middlers.....	1:30 P.M., Mon., Sept. 9, 1963
Registrations for Seniors.....	3:00 P.M., Mon., Sept. 9, 1963
Opening Service.....	10:00 A.M., Tues., Sept. 10, 1963
Fall Quarter Begins.....	1:30 P.M., Tues., Sept. 10, 1963
Fall Quarter Ends.....	12:20 P.M., Fri., Nov. 22, 1963
Winter Quarter Begins.....	8:00 A.M., Mon., Nov. 25, 1963
Thanksgiving Recess Begins.....	12:20 P.M., Wed., Nov. 27, 1963
Thanksgiving Recess Ends.....	8:00 A.M., Mon., Dec. 2, 1963
Senior Comprehensive Examination.....	Mon. to Fri., Dec. 2-6, 1963
Christmas Recess Begins.....	12:20 P.M., Fri., Dec. 20, 1963
Christmas Recess Ends.....	8:00 A.M., Mon., Jan. 6, 1964
Winter Quarter Ends.....	12:20 P.M., Fri., Feb. 21, 1964
Spring Quarter Begins.....	8:00 A.M., Mon., Feb. 24, 1964
Holy Week Recess Begins.....	12:20 P.M., Fri., March 20, 1964
Holy Week Recess Ends.....	8:00 A.M., Tues., March 31, 1964
Spring Quarter Ends.....	12:20 P.M., Fri., May 15, 1964
Commencement.....	8:00 P.M., Fri., May 15, 1964

GRADUATE STUDIES

FALL SEMESTER: September 17, 1963 to January 14, 1964

SPRING SEMESTER: January 21, 1964 to May 12, 1964

LECTURES AND CLASS SESSIONS ON TUESDAYS

SCHOOL OF MISSIONS

FALL SEMESTER: September 10, 1963 to January 17, 1964

SPRING SEMESTER: January 20, 1964 to May 15, 1964

THE 1963 SUMMER SESSION

FIRST SESSION: July 1, to Friday, July 19, 1963

SECOND TERM: July 22, to Friday, August 9, 1963

Two lectures or class sessions daily in each course

The Record
Lutheran School of Theology
Maywood Campus



Spring Issue

1963

THE RECORD
LUTHERAN SCHOOL OF THEOLOGY

VOL. LXVIII

MAYWOOD, ILLINOIS, MAY, 1963

No. 2

Second-class postage paid at Maywood, Illinois

The Lutheran School of Theology, Maywood Campus RECORD is published on the 15th of February, May, August, and November. Subscription in the U.S.A. and Canada, \$1.00.

Address: The Lutheran School of Theology — Maywood Campus
11th Avenue and Van Buren Street, Maywood, Illinois.

Editor: Dr. Armin G. Weng.



PASSAVANT DORMITORY

The Graduates

RONALD G. ALEXANDER: Age 26; Logansport, Indiana; Grace Lutheran Church, Logansport, Indiana; B.S., Midland College, North Carolina University, Northwestern University; Field work at St. Andrew's Lutheran Church, Mundelein, Illinois; Chairman, Seminary Relations Committee; Koinonia Staff; Editor, Koinonia; Married; To pursue Graduate Study at Northwestern University.



J. BERT CARLSON: Age 25; Chicago, Illinois; North Austin Lutheran Church, Chicago, Illinois; B.Mus., American Conservatory of Music, North Park College; Field work at North Austin Lutheran Church, Chicago, Illinois; Choir; Choir Manager; Continuity Committee; Chapel Committee; Married; Call pending.

ROBERT C. COOLING: Age 42; Rockford, Illinois; Faith Lutheran Church, Rockford, Illinois; Carthage College; Field work at St. Andrew's Lutheran Church, Chicago, Illinois; Kofe Shop Committee Chairman; Continuity Committee; Student Association Vice President; Married; Three children; Call pending.



RONALD L. DECK: Age 28; Richmond Hill, New York; St. Paul's Lutheran Church, Richmond Hill, New York; A.B., Carthage College; Field work at Grace Lutheran Church, LaGrange, Illinois; Choir; Librarian, Choir; Benevolence Committee; Chapel Committee; Education Committee; Married; Called to Hope Lutheran Church, Coesse, Indiana.

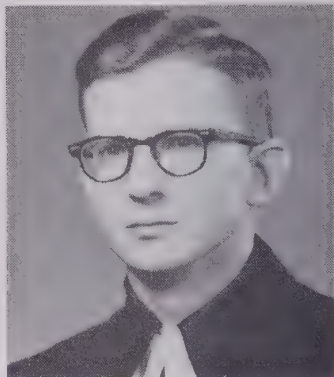


PETER J. DERUITER, JR.: Age 30; Hawthorne, New Jersey; Emmanuel Lutheran Church, Maywood, Illinois; B.S., Wagner College; Field work at Resurrection Lutheran Church, Franklin Park, Illinois; Passavant Lecture Committee; Married; Call pending.

ROBERT L. FRANKLIN: Age 28; Huntsville, Alabama; Christ the King Lutheran Church, Livonia, Michigan; B.S.E., University of Michigan; Field work at Messiah Lutheran Church, Detroit, Michigan; Internship at Resurrection Lutheran Church, Caracas, Venezuela; Married; To enter Graduate Study at the Lutheran School of Theology — Maywood Campus.



IVARS GAIDE: Age 27; Grand Rapids, Michigan; Unity Latvian Lutheran Church, Grand Rapids, Michigan; B.M., Western Michigan University; Internship at the North California Latvian Evangelical Lutheran Congregation, San Francisco, California; Choir; Married; Called to the North California Latvian Evangelical Lutheran Congregation, San Francisco, California.

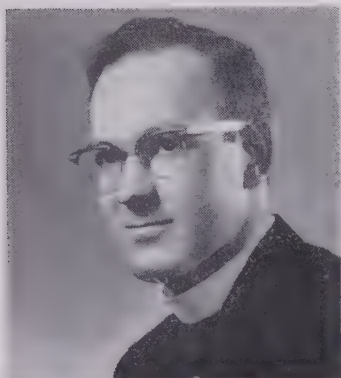


PHILLIP A. HAUSKNECHT: Age 27; Burlington, Iowa; Trinity Lutheran Church, Burlington, Iowa; A.B., Carthage College; Field work at Holy Trinity Lutheran Church, Chicago, Illinois; Junior Class Representative Liaison Committee; Passavant Lecture Committee; Married; One child; Called by Board of World Missions for service in Japan.

BRUCE ALLYN HECK: Age 29; Winona, Minnesota; Faith Lutheran Church, Winona, Minnesota; A.B., Harvard University; S.T.B., Harvard Divinity School; Field work at St. Paul's Lutheran Church, New York, New York, and Wicker Park Lutheran Church, Chicago, Illinois; Choir; Single; Call pending.

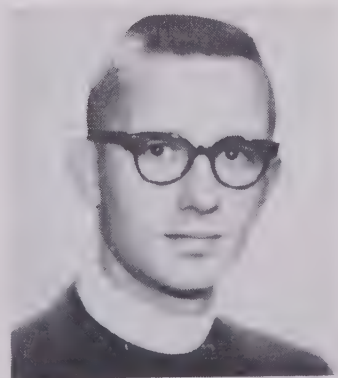


TROY C. HEDRICK, JR.; Age 26; Springfield, Illinois; Luther Memorial Church, Springfield, Illinois; A.B., Carthage College, University of Wisconsin; Field work at Bethlehem Lutheran Church, St. Charles, Illinois; Internship at Frederick Lutheran Church, Charlotte Amalie, St. Thomas, Virgin Islands; Chapel Committee; Retreat Committee; Delegate to National Student Christian Foundation Conference in Athens, Ohio; Married; Call pending.

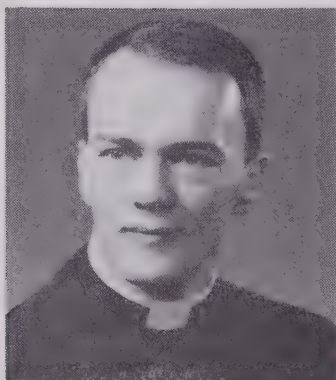


DONALD W. HERDMAN: Age 26; Freeport, Illinois; First Lutheran Church, Freeport, Illinois; A.B., Carthage College; Field work at Grace Lutheran Church, Gary, Indiana; Internship at St. Paul's Lutheran Church, Morgantown, West Virginia; Basketball; Retreat Committee; Education Committee; Single; Called to St. Paul's Lutheran Church; Cedar Falls, Iowa.

RICHARD N. JESSEN: Age 26; Des Moines, Iowa; Luther Memorial Church, Des Moines, Iowa; A.B., Macalester College; Grand View College; Internship at St. Ansgar's Lutheran Church, Salinas, California; President, Student Association; Chapel Committee; Basketball; Married; Three children; Called to Trinity Evangelical Lutheran Church, Chicago, Illinois.

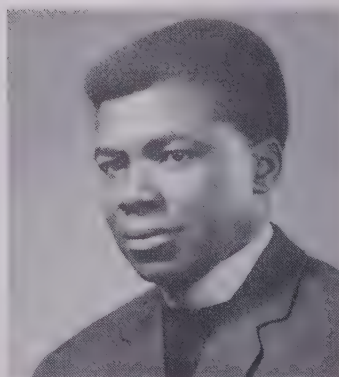


JAMES A. KANNENBERG: Age 27; Milwaukee, Wisconsin; Augustana Lutheran Church, Milwaukee, Wisconsin; B.S., University of Wisconsin, Milwaukee; Field work at St. Matthew's Lutheran Church, Wauwatosa, Wisconsin; Choir; Married; Two children; Called to Mt. Olive Lutheran Church, Mukwonago, Wisconsin.

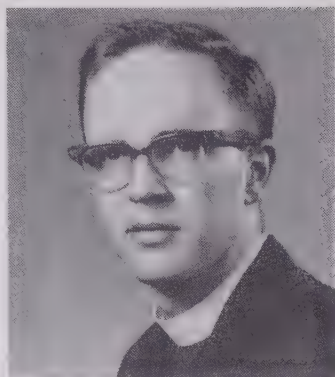


ROBERT W. KINASE: Age 28; Milwaukee, Wisconsin; St. Peter's Lutheran Church, Milwaukee, Wisconsin; A.B., Carthage College, University of Wisconsin; Field work at Messiah Lutheran Church, Park Ridge, Illinois, and Bethel Lutheran Church, Rolling Meadows, Illinois; Married; One child; Called as Assistant Pastor at First Lutheran Church, Galesburg, Illinois.

JUDAH B. M. KIWOVELE: Age 35; Wjombe, Tanganyika; Kidugala Lutheran Church, Kidugala, Tanganyika; Bigwa Teachers' Training Centre, Makumira Theological College, Marangu All Africa Theological Seminary; 1958-61, pastorates in Tanganyika; formerly a teacher and head master in various schools in Tanganyika; Married; Six children. To enter Graduate Study at the Lutheran School of Theology, Maywood Campus.



JOHN W. KLEINER: Age 27; Saskatoon, Saskatchewan; Trinity Lutheran Church, Saskatoon, Saskatchewan; B.A., M.A., University of Saskatchewan; Field work at Martin Luther Church, Chicago, Illinois; President, Senior Class; Koinonia Book Review Editor; Single; To enter Graduate work at Union Theological Seminary, New York, New York.



THOMAS A. KOENIG: Age 25; Milwaukee, Wisconsin; St. John's Lutheran Church, West Milwaukee, Wisconsin; B.S., University of Wisconsin, Madison; Field work at St. Mark's Lutheran Church, Cudahy, Wisconsin; Single; Call pending.

C. THEODORE MOLEN, JR.: Age 26; Lincoln, Illinois; St. Mark's Lutheran Church, Chicago, Illinois; B.A., Augustana College, North Park College; Field work at St. Mark's Lutheran Church, Chicago, Illinois; Chairman, Passavant Lectures Committee; Married; Call pending.



WAYNE A. R. MONSKE: Age 25; Niles, Illinois; Norwood Park Lutheran Church, Chicago, Illinois; B.A., Concordia Senior College, Concordia College, Milwaukee; Field work at Mt. Calvary Lutheran Church, St. Louis, Missouri, and St. Paul's Lutheran Church, St. Louis, Missouri; Internship at Zion Lutheran Church, Detroit, Michigan; Koinonia Staff Editor; Benevolence Committee; Choir; Single; Called as Assistant Pastor at Emmanuel Lutheran Church, Racine, Wisconsin.



MYRON L. OLSON: Age 27; Oak Park, Illinois; Resurrection Lutheran Church, Franklin Park, Illinois; B.S., Wheaton College; B.D., North Park Theological Seminary; Field work at Resurrection Lutheran Church, Franklin Park, Illinois; Choir; Married; Called as Assistant Pastor to Lake Park Lutheran Church, Milwaukee, Wisconsin.

LARRY D. PINNOW: Age 26; Brodhead, Wisconsin; State Line Trinity Lutheran Church, Rock Grove, Illinois; B.A., Luther College; Internship at Faith Lutheran Church, Fort Wayne, Indiana; Education Committee; Relations Committee; Single; Call pending.



JAMES E. ROBERTS: Age 27; Chicago, Illinois; Unity Lutheran Church, Chicago, Illinois; A.B., Knox College, A.M., Fletcher School of Law and Diplomacy; Internship at Unity Lutheran Church, Chicago, Illinois; Chapel Committee; Married; One child; Call pending.



GERALD R. SAMUEL: Age 26; Maywood, Illinois; Bethlehem Lutheran Church, DeKalb, Illinois; B.S., Northern Illinois University; Field work at Grace Lutheran Church, Westchester, Illinois; Choir; Choir Librarian; Chapel Committee; Married; Two children; Call pending.

RICHARD C. SCHMIDT: Age 27; Elmhurst, Illinois; Epiphany Lutheran Church, Elmhurst, Illinois; A.B., Elmhurst College; Internship at Westwood Lutheran Church, Elmwood Park, Illinois; Single; Call pending.



HENRY A. SICKINGER, JR.: Age 27; Chicago, Illinois; Calvary Lutheran Church, Chicago, Illinois; B.A., St. Olaf College; Field work at Norwood Park Lutheran Church, Chicago, Illinois; Internship at Bethel Lutheran Church, Chicago, Illinois; Koinonia Reporter; Social Committee; Choir; Single; Called as Assistant Pastor to Westwood Lutheran Church, Elmwood Park, Illinois.



ROBERT A. TRENDEL, JR.: Age 25; St. Petersburg, Florida; Trinity Lutheran Church, Carthage, Illinois; B.S., Carthage College; Internship at St. Peter's Lutheran Church, Forest Park, Illinois; Student Association Treasurer; Intramural Sports; Katherine Luther Hall President; Curriculum Committee; Kofe Shop Committee; Married; Called to Gloria Dei Lutheran Church, Highland, Indiana.

FRANK S. WALINSKI: Age 29; Philadelphia, Pennsylvania; St. John's Lutheran Church, Mayfair, Philadelphia, Pennsylvania; A.B., Muhlenberg College; Field work at Trinity Lutheran Church, Villa Park, Illinois; Internship at Inner City Protestant Parish, Cleveland, Ohio; Choir; Married; Called to the Lutheran Church of the Redeemer, Centralia, Illinois.



ALGIMANTAS ZILINSKAS: Age 25; South Boston, Massachusetts; University Lutheran Church, Cambridge, Massachusetts; B.A., Boston University; Internship at St. Paul's Lutheran Church, Rockport, Massachusetts; Choir; Passavant Lectures Committee; Single; Called by Board of American Missions as Mission Developer in Toronto, Ontario.



Class of 1963 History

The class of 1963 reflects the mood of merger that has permeated the atmosphere during our years at the seminary.

We find men with diverse backgrounds, talents and interests from eleven states and two foreign countries, representing twenty-two colleges and universities merged into a unified group by the common goal of the ministry and the common experiences of seminary life.

Although there are individual biographies and a history of the seminary during our years here, there is, in no real sense, a history of the class. Because of internship and other circumstances only eight of the thirty-four men who entered the Seminary in 1960 will be graduated this spring. Some members of this class of 1963 came to the seminary as far back as 1958 while others came as recently as last September.

We, the Class of 1963 can appropriately be called the CLASS OF THE MERGER. During our years here we have seen the merging of four Lutheran bodies, the United Lutheran Church in America, the American Evangelical Lutheran Church, the Finnish Evangelical Lutheran Church in America, and the Augustana Evangelical Lutheran Church, to form the new Lutheran Church in America. We have also seen the merging of the Suomi Theological Seminary, Grand View Seminary, Augustana Seminary, and Chicago Lutheran Theological Seminary to become the Lutheran School of Theology. It was also our good fortune to see the groundwork being laid for the physical merger and relocation of the new Lutheran School of Theology.

During our stay we have seen the faculty undergo changes in personnel. Professors Niedenthal, Braaten, Johnson, Vehanen, and Bremer joined the faculty. Professor Marshall retains close contact with the Seminary as President of the Illinois Synod. The merger gave to Dr. Weng a new title: President of the Maywood Campus of the Lutheran School of Theology.

The memory of these events and of many others will be cherished by the members of this class. Not least among the cherished memories will be the fact that the Class of 1963 is the first class to be graduated from the Lutheran School of Theology.



CLASS OF 1963

Meet the New Professors

Several new professors will arrive on campus this fall, and we know that you will enjoy meeting them. They are on the youthful side and personable. This brief article will act as a letter of introduction.

DR. DAVID M. GRANSKOU will be assistant professor of Biblical Theology and will teach in both the New and Old Testament fields. His father is the president of St. Olaf College, one of America's great Lutheran educational institutions. Our new professor received his college training at St. Olaf and then went on to Luther Seminary in St. Paul for his training for the ministry. After a pastorate in Minnesota, he earned his doctor's degree at Princeton. Since 1958 his office has been in New York City, where he is Secretary of the Department of Theological Cooperation of the Lutheran World Federation. One of his responsibilities has been to bring to the United States outstanding Lutheran scholars from all over the world, and to arrange for them to teach and to lecture in American seminaries and universities. His work has necessitated numerous trips to Europe. Dr. and Mrs. Granskou and their daughters will live in the apartment at 1630 South Eleventh Avenue on campus.

Now meet DR. HORACE HUMMEL, who will succeed Dr. Robert Marshall as Old Testament professor. Dr. Hummel has both his A.B. and his B.D. degrees from Concordia Seminary, St. Louis. His earned doctorate is from Johns Hopkins University in Baltimore. He began his teaching career at Concordia Seminary. For the past eight years he has been professor of Old Testament at Wartburg Theological Seminary, Dubuque, Iowa. He is now chairman of the Old Testament department at Wartburg and already has a fine reputation as an excellent teacher and scholar.

Dr. and Mrs. Hummel and their daughter will live at 1617 South Tenth Avenue, the home now occupied by the Marshalls.

Summer Fare

The word is not misspelled, although we could call it a "Summer Fair" with some justification. A fair is a display of wares for which the seekers-after-values travel long distances. We will stay with the word "fare", however, for we are going to talk about the offerings of the graduate summer school. Again this year we are offering a substantial and interesting "bill of fare", and we don't mind blowing our horn about it.

In the Biblical field the Old Testament scholarship is provided by PROFESSOR GÖSTA AHLSTRÖM who is docent at Uppsala University and guest professor at the University of Chicago. He will teach in the first term and his subject is "The Religion of Israel." In the second term PROFESSOR VÖÖBUS, with fresh new material uncovered in the Near East last summer, will investigate the origins of Eucharistic traditions. Both courses should be exciting and informative.

The historical-systematic field is, as usual, solidly represented. In line with the current interest in Patristics PROFESSOR ROBERT M. GRANT of the University of Chicago will lecture on the Apostolic Fathers. DR. ROBERT JENSON of Luther College, Decorah, Iowa, will intrigue us with his course, "Analysis of Theological Language." Our own PROFESSOR CARL BRAATEN will lay bare the theology of the Bultmann school. All three men will lecture in the first term. The theological concern will be expressed in the second term by DR. ROBERT SCHULTZ who investigates Erlangen Theology.

The functional concern dominates the second term. Significant is the Symposium on the Campus Ministry which is conducted jointly by our school and the Division of College and University Work under the leadership of DR. HENRY HETLAND. PROFESSOR ARTHUR ARNOLD of the Rock Island Campus will engage the students in a study of representative American preachers, and PROFESSOR KARL HERTZ of Wittenberg University will present his dynamic ideas about church and society.

You will notice that the new character of our seminary is manifested in the fact that professors from each of the campuses will share in the teaching. We welcome this arrangement and look forward to continued cooperation in the future.

The terms run July 1 to July 19 and July 22 to August 9. We invite you to write for further information, and especially do we invite you to come to Maywood this summer and enjoy our "bill of fare."

J. KNUDSEN, *Dean of Graduate Studies*

Adventures On A Choir Tour

BRUCE ALLYN HECK

One day in March, a dauntless seminary choir assaulted and vanquished the heights of upper Michigan. The chairlift near Iron Mountain was filled with seminarians instead of skiers, riding high over the tops of trees. As they sat in two's, dressed in the dark tones of today's fashion, and wearing top coats and hats, they were, no doubt, a strange sight to those accustomed to the colorful garb of the skiers.

A day later, the same group prevailed over the laws of space. A roadside restaurant outside of Hancock, Michigan, too tiny to accommodate more than a dozen patrons without a major crisis, staffed by a single chef-waitress, found itself invaded by thirty theological appetites . . . and disaster threatened. But up stepped Vic Oesterling, who took over as short order cook, and Jerry Ramsdell, who wielded a potato-peeling knife. Thus the threatening crisis was averted.

That night, at Negaunee, Michigan, the seminarians conquered fear. They braved the terrors of the purgatorial steam bath of Finland, known to

the world as the *sauna*. Some of them took the full treatment. They plunged nude into the snow and then ran back in for the final rub-down.

All this, and much more, constituted what manager Bert Carlson termed "added attractions," to the itinerary which took the seminary choir into seven of the eight districts in the Wisconsin-Upper Michigan Synod. An architectural highlight of the tour was a stop at Annunciation Church (Greek Orthodox) in Milwaukee, designed by Frank Lloyd Wright. It is a giant, carburetor-shaped edifice of concrete, with windows and doors (and everything else) based on a recurring theme of circles and thirds of circles many of which formed a cross. Non-musical tours branched out from the main tour, as the choir went through Carthage College in Kenosha, Wisconsin, and Suomi College in Hancock, Michigan. These were fine opportunities for our university graduates to learn about the church college. Stops at Lawrence College in Appleton, Wisconsin, and the University of Wisconsin in Madison, brought the function of the campus ministry in non-church colleges into focus. The choir was guided through a paper mill at Wisconsin Rapids, also. The days were devoted to travel and such "added attractions." Each evening the choir presented a program of praise and adoration in a different church to a new and responsive audience. (Along the way, letters of cheer were sent to choir treasurer Dean Reninger, who had been hospitalized for surgery just before the tour.)

The choir's repertoire ranged from Bach to Negro spirituals, from Palestrina to Vaughan Williams, all proclaiming the Gospel of Christ. Between program sections, either Frank Walinski or Myron Olson delivered a brief meditation. Each of the choir's performances was in fact not so much a concert as a service of worship in the house of God. The breadth of the music of the Church for this purpose was demonstrated as Phil Sebastian sang "Beautiful Savior," as Ivars Gaide sang "Were You There?" as the whole choir sang medieval plainsong and modern Randall Thompson.

The individual talents of choir members were as varied as the "added attractions" of the tour. However Vic Oesterling's service as emergency short order cook in that diner near Hancock, the relentless photographic feats of Al Zilinskas, the pitch-pipe blowing of Elton Moore, were all secondary to each choir member's share in the ministry of music to a new synod in a newly merged church. The return to Maywood marked the end of a tiring but worthwhile excursion.

In addition to the spring tour, the choir has also sung on several special occasions. Last October it presented two anthems at the service in McCormick Place, Chicago, when the Illinois Synod installed as its president former seminary professor Robert J. Marshall. In December the choir sang its traditional Advent Vespers Concert at Immanuel Church, the mother congregation of Augustana Lutheranism in Chicago, preceded by a morning appearance at St. Philip Church, Blue Island. Shortly after the tour, the choir gave its spring Chicagoland concert, under the sponsorship of the Seminary Guild, at Resurrection Church, Franklin Park, before an overflow audience of over 450. Next came a noon-day Lenten program for business people in the

- March 3, 1963—St. Paul, Neenah, Wisc.
 Rev. Arthur R. Tingley
 March 4, 1963—Our Saviour, Iron Mountain, Michigan
 Rev. Verner A. Granquist
 March 5, 1963—St. Matthew, Hancock, Michigan
 Rev. Ahti M. Karjala
 March 6, 1963—Immanuel, Negaunee, Michigan
 Rev. William R. Sarvela
 March 7, 1963—First, Wisconsin Rapids, Wisconsin
 Rev. William T. Chell
 March 8, 1963—St. Stephen, Madison, Wisconsin
 Rev. Bruce G. Kloese
 March 10, 1963—Resurrection, Franklin Park, Illinois
 Rev. Carl R. Obert
 March 18, 1963—Chicago Temple, Noon-day Lenten Service
 April 14, 1963—Station WGN-TV, Chicago (Easter music program)

THE CHOIR ROSTER:

Walter R. Aalto	Portland, Oregon
J. Bert Carlson (Manager, Organist)	Maywood, Illinois
John C. Erlandson	Geneva, Illinois
Ivars Gaide	Grand Rapids, Michigan
William K. Harman	South Bend, Indiana
Bruce A. Heck	Winona, Minnesota
Theodore C. Kildegaard (Librarian)	Grand Rapids, Michigan
Peter A. Laaninen	Republic, Michigan
Marvin L. Lubeck	Melrose Park, Illinois
Charles W. Malloch	Denver, Colorado
James I. Mehan	Park Ridge, Illinois
Wayne A. Monske	Niles, Illinois
Elton H. Moore	Indianapolis, Indiana
John H. Moretz	Tiskilwa, Illinois
Victor K. Oesterling, Jr.	Genoa City, Wisconsin
Myron L. Olson	Oak Park, Illinois
Jerald R. Ramsdell	Denver, Colorado
Paul W. Reimers	Greeley, Colorado
Dean H. Reninger (Treasurer)	Denver, Colorado
Ray N. Scherer	Olney, Illinois
E. Phillip Sebastian	Rosedale, New York
Thomas G. Selby	Melrose Park, Illinois
Henry A. Sickinger	Chicago, Illinois
Arlon K. Stubbe	Freeport, Illinois
Joe E. Troutman	Rockwell, North Carolina
Frank S. Walinski	Philadelphia, Pennsylvania
Bruce A. Welander	Chicago, Illinois
Larry W. Wick	Sterling, Illinois
Algimantas Zilinskas	South Boston, Massachusetts

School of Missions Reports

FRANCES E. SCHERER

Spring at the School of Missions brings with it a jungle of barrels—yes, the authentic missionary barrels are being packed, but by the missionaries themselves! For a paltry \$3.00 one can buy a shortening drum from a local baking company, with water-tight lid, and in it can be packed more than grandmother ever got in her trunk when she came from the old country. Anyway, young missionary students are using these drums, and now is the time. From our group this year two young women have already left, and soon another five women and three families will be leaving for Liberia, Tanganyika, Japan and Chile.

The student body this year has been small but distinguished. Next year we expect to have a 300% increase and the question is where to put them. The faculty also will be augmented by the addition of a full-time Biblical Theologian, a man who comes to us with a rich background of experience in student work and missions. We are very grateful for these signs of growth, and are looking forward to a new era of increasing life and vigor in the work of the church overseas.

The School of Missions has been asked to develop a training program for laymen going overseas, and also an institute for missionaries not already engaged in full time graduate study. In addition to these more or less academic programs, we are planning the 1963 Missionary Conference to be held in Kenosha, on the beautiful new campus of Carthage College. Three outstanding leaders have been invited, and these, with the large number of returned missionaries and their families, should give us a stimulating summer conference.

Meanwhile, as parents pack the barrels, the "mission field" (athletic field south of Missions Hall) is blooming with youngsters playing baseball. There are twelve children in the building this year, most of them of school age. The tiny tots have been taken care of every morning in the nursery so that their mothers may attend classes. This has been a very successful innovation.

We went to Sycamore for our closing retreat, on April 24th. It has been a good year. Though we have mourned the loss of our dear friend and colleague, Mrs. Eino Vehanen, on December 8th, we rejoice too in her release from suffering and her new life. She will always be to us a vivid example of one whose love and Christian witness completely bridged all differences in culture, language and race. Her Japanese friends and her American and Finnish friends alike will never forget that here was one with whom we were truly "one in Christ." It is our hope that as missionaries we too can find that oneness with others.

The Seminary Guild

VIRGINIA H. CAVANAGH, *President*

The Seminary Guild is a large group of men and women who have a deep and abiding interest in the Seminary. The membership of approximately 1600 is concentrated in the five synods which support the Seminary, but it is interesting to note that there are members in all parts of the nation—a natural result of students coming to the Seminary from great distances. Nor do friends who move to other areas forget us.

The work of the Guild may be seen all over campus. Our most recent projects have been the air conditioning of the library and the Presidents' portraits. Nor do we neglect smaller needs, such as lamps for Katherine Luther lounge and washing machines for the laundry room at K.L. We are always on the look-out for a new project, for, as most of us know, we try to provide what the Seminary budget does not allow.

The Chapel Memorial Fund and \$500.00 annually toward the Counselor's salary are continuing projects of the Guild.

We depend heavily on the Keywomen in our local churches, who solicit dues and gifts for the Guild each year. We could not survive without their help and interest.

The Seminary Guild sponsors an annual Spring Concert of the Seminary Choir under the direction of Dr. Robert H. Fischer. This choir symbolizes the finest in sacred music.

The needs of a Seminary are great. God grant that we may continue to help those whom He has called.

Library Grows

ALICE M. DAGAN, *Librarian*

A library is very "human" in many respects. It has a birth date, then a constant growth; it is affected by the crises as well as the fads of the times; constant renovation is needed to keep it up to date; parts of it wear out and need replacement; it may expand uncomfortably as it ages; its treasures are kept in a vault; it needs friends and their visits; and, if it is very progressive, it has air conditioning.

Our library follows this pattern. It came into being in 1942 and has grown to many thousand volumes. During the past year 2,759 books were acquired, making a total of 44,577 volumes now classified and shelved.

Some crises of this generation—Communism, Nationalism, Juvenile Delinquency, Mental Illness—demand heavy library purchases to insure the

seminarians of a wide knowledge of such secular malaises. The current impact upon society of "fads" such as Zen Buddhism, Communication, and Christian Union, has produced a rapid expansion of these areas of the library's collection.

To keep up to date and in conformity with the latest Library of Congress revisions, 535 volumes were reclassified last year, while approximately 70 volumes were worn out and discarded.

Though only 21 years old, the library collection has already experienced "middle age spread." It has grown in bulk so that it cannot be confined comfortably within the library building, and at present nearly 6,000 volumes are in semi-storage in adjacent buildings, yet available if requested.

Our treasures were augmented, recently by several acquisitions: John Fisher, bishop. *De Veritate Corporis et Sanquinis Christi in Eucharistia adversus Iohannem Oecolampadium*. 1527.—Henry VIII. *Assertio Septem Sacramentorum Adversus Mart. Lutheran*. 1562—Johann Georg Walch. *Introductio in Libros Ecclesiae Lutheranae Symbolicos*. 1732—Johann Georg Walch. *Einleitung in die Polemische Gottesgelahrheit*. 1752. While these are not classified priceless gems, they are useful and do add lustre to our collection.

No guest book is kept, but the year's circulation of 15,154 items indicates that the library has many friends who come to visit, and who write requesting mail service.

And, finally, through the generosity of the Seminary Guild, we, too, have air conditioning!

Library

BOOK DONORS — MARCH, 1962 - MARCH, 1963

- | | |
|--|---|
| Alcoholics Anonymous | Kukkonen, Dr. Walter |
| American Bible Society | Lawrence, Mrs. Harvey |
| American Evangelical Lutheran Church | Lutheran Church in America |
| American Lutheran Church | Lutheran Church—Missouri Synod |
| American Theological Library | Lutheran Charities Federation |
| Association. Library Development Program | Lutheran Church Press |
| American Theological Library Association. Periodicals Exchange | Lutheran Free Church |
| Andersen, Miss Karen | Lutheran Laymen's Movement |
| Bernard, Rev. George P. | Manz, Rev. James G. |
| Bollesen, Mrs. Lars | Manz, Rev. J. A. |
| Canadian Lutheran Council | Mills Library |
| Central Lutheran Seminary | Mosher Library |
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| Chicago Lutheran Theological Seminary. Guild | Muhlenberg Press |
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| Davis, Dr. H. Grady | Pacific Lutheran University |
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| Johnson, Dr. Gerald K. | Weng, Dr. Armin George |
| | Zingler, Rev. Carl |

The Year of Internship

With the consolidation of four theological seminaries into the Lutheran School of Theology at Chicago, it was necessary to formulate a common policy with respect to internship. The statement of policy approved by the Board of Directors of the school is as follows:

1. The Lutheran School of Theology shall require a four-year program of theological education, including twelve months of internship, of all students certified by synods as candidates for the ministry of the Lutheran Church in America. (For the Maywood campus, this policy becomes effective for students entering in the fall of 1963 or thereafter.)

2. The internship requirement shall normally be fulfilled in terms of the traditional twelve months of training in a parish or parishes or in terms of concurrent practical experience in a parish or parishes equivalent in time to the twelve months full-time assignment and on the basis of specific assignment by the faculty. This requirement may be partially fulfilled by assigned training in special fields of service.

3. A concurrent internship assignment may be made only on condition that the student carries a proportionately reduced academic load.

4. The faculty may make internship assignments to special fields of service other than to a parish or parishes, on the basis of a student's particular needs.

5. In case of an older student who in the judgment of the faculty is sufficiently mature, the faculty may devise a special program of practical experience.

6. The scope of internship as conceived in terms of the above policy normally includes the following items:

a. Internship assignments shall be made by the faculty on the basis of adequate information both about candidates available for internship and about congregations and pastors under consideration for internships.

b. A basic and common standard for salary and allowances for all interns shall be set by the faculty.

c. Supervision of the internship year shall be the responsibility of a member of the faculty or of the administrative staff and of the pastors selected for the training of interns. Regular reports as requested by the Seminary shall be submitted at stated intervals by both the intern and his pastoral supervisor.

d. The seminary supervisor of interns shall at a personal interview interpret for each returning intern the reports from his internship.

Students who may spend one or more years at other institutions before coming to the Lutheran School of Theology are subject to these regulations if they desire the recommendation of the faculty to the Church for ordination.

THE FACULTY



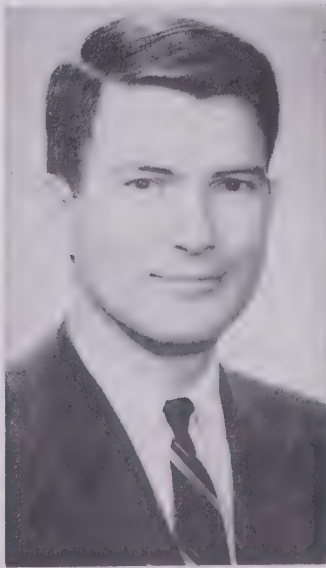
PRESIDENT ARMIN G. WENG



REV. J. STEPHEN BREMER
Acting Dean



DEAN JOHANNES KNUDSEN

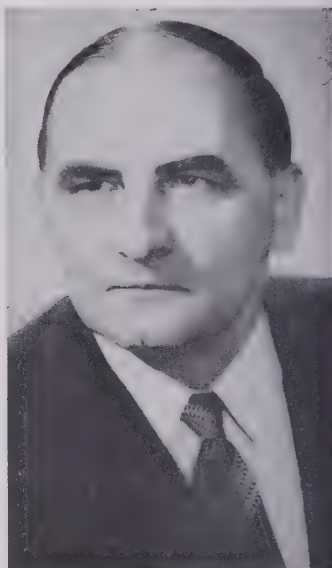


DEAN JAMES A. SCHERER

THE FACULTY



PROFESSOR H. GRADY DAVIS



PROFESSOR ARTHUR VÖÖBUS



PROFESSOR WALTER J. KUKKOKEN



PROFESSOR ROBERT H. FISCHER

THE FACULTY



PROFESSOR CARL E. BRAATEN



PROFESSOR AXEL C. KILDEGAARD

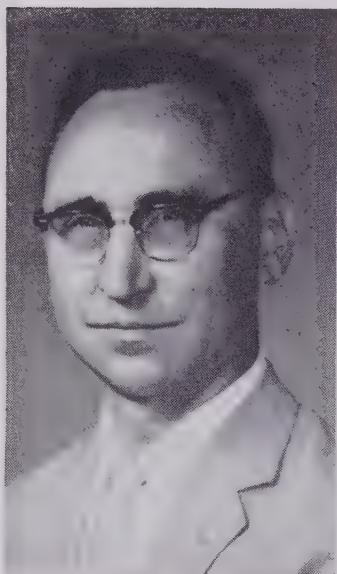


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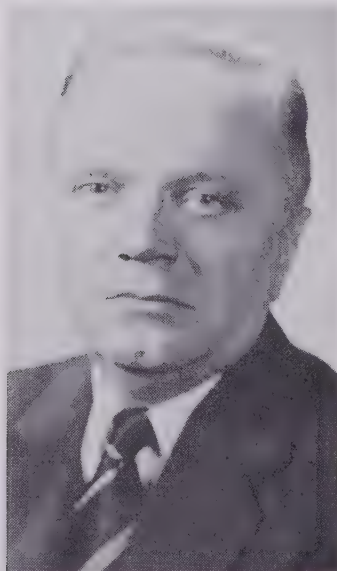
THE FACULTY



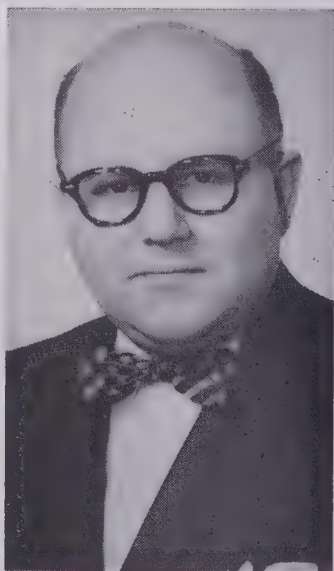
PROFESSOR EINO VEHANEN



COUNSELOR GERALD JOHNSON



INSTRUCTOR PAUL KIRSONS



MR. ALFRED PFENNER
Business Manager

Retreat Always Means Advance

TROY HEDRICK

The often-used but seldom-defined word "retreat" has enjoyed a tremendous increase in popularity in the church. That which used to be associated with monkish practice now becomes quite in vogue. But it still remains nebulous in content, referring to anything from a series of lectures to a week of devotional exercises.

As used by the seminary in its all-campus retreat, it refers to a day set aside for growth in both the spiritual and intellectual realms. Pursuing the theme "Creation and Redemption," retreatmaster Dr. J. Coert Rylaarsdam sought to quicken a sense of man's intimate tie to God in a God-centered and created world. Believing that twentieth century man has lost the sense of belonging in the world, that man has lost the awareness of his relationship to God the creator, Dr. Rylaarsdam discussed the problem in three presentations.

The first of these was entitled "The Work of Our Hands" in which he stressed that because man has no sense of the "creator-hood" of God, that which man does has no meaning — there is no frame of reference in which to find meaning. His second presentation, entitled "Maker of Heaven and Earth," sought to re-establish this frame of reference, to show that God is not only the creator of the world, but also the redeemer of it. It is because of these two factors that meaning in life is possible through God's affirmation of this life. The third of the presentations was the sermon for the service of Holy Communion, celebrated at the conclusion of the day. This was entitled "Freedom and Service," showing how man, by accepting God's affirmation of the world through Jesus Christ, is freed to serve and to find meaning in what he does.

The day, however, was not spent in mere theologizing about creation and redemption. Before each presentation, there was a worship service, involving those who were present in the corporate offering of praise to God. After each presentation, seven discussion groups met to seek to understand better what had been said and its bearing on the individuals and the community. After these discussions a period of silence was kept to give each participant an opportunity to reflect on his own relationship to God and to the other members of the community.

Nor was it merely a matter of form that the retreat ended with the celebration of Holy Communion. In this corporate act of sacrifice of worship and sacrament of grace, each member of the Body was once more confronted by his Lord and by every other member of the community. As we eat and drink of the one bread and the one cup, we are all made participants in the Body of Christ and in one another. The corporate life thereby becomes more than merely attending classes together and living next door to one another. In this reception of God's own gifts of the body and the blood of Christ, we are made to live in one another. We truly become the one Body in whom

we participate. This is the meaning of communion, that by God's gracious act, I might become part of my brother and he of me by sharing in this common meal. The family of God gathers and receives the heavenly food.

The retreat, however, does not stop here. Retreat often means to pull back, or to flee. A devotional retreat never ends in that fashion. Rather, it is an opportunity, through corporate worship and personal meditation, to better oneself for that which lies ahead. One can never say retreat without saying advance. All the activities which make up a retreat point toward only one thing—a fuller life of love in a world filled with hatred. The retreat thereby becomes the beginning, but never the ending. By corporate growth in the faith, we come to know better our brothers and the task which lies ahead. A retreat can never be an excuse for postponing that which our Lord would have us do. We participate in the Holy Communion as the meal of the family of God, to go into the world in which we live and continue living the love shown at this meal. The communion is never finished—if it is, then so also are we. If we do not live this wondrous gift of God's grace by witnessing to a hostile world, we betray the gift. As we worship and offer praise to God in the liturgy of the church, we must endeavor to live the liturgy in our daily lives, loving others as He has loved us. Our retreat never ends merely as a retreat, but rather as a life given entirely to God's wishes in the world created and given by God.

Sem Femmes

VIRGINIA TRENDEL, *President*

The Sem Femmes is an organization which started over ten years ago as an educational study group for future pastors' wives. As the years passed, the horizons of the organization began to broaden. Today our organization of about 80 women is designed to include not only the students' wives, but also the women students, faculty wives, and administrative personnel.

On the first Wednesday of each month the group meets for an evening of devotion, education and fellowship. Topics for information and discussion run the gamut from the art of flower arranging to the organizations in the LCA, to the problems facing Christianity in Russia today. The programs are designed to be practical as well as inspirational and educational.

In addition to the regular monthly Sem Femmes programs, there is also an active Interest Group program which is designed to meet more specific creative and spiritual needs. The Reading Group draws those who enjoy contemporary novels and plays. The members of the Music Group sing mostly for their own pleasure, but they have presented a few programs for campus occasions and for nearby church functions during the year. With the coming of Spring, many of the girls are interested in visiting the "Mad Hatters" (Millinery Group) to learn how to make a new straw or flower hat. The desire to learn more about our basic beliefs led to the formation of

the Christian Doctrines Study Group. Dean J. Stephen Bremer provided us with many inspiring study sessions this year.

All of the Interest Group activities and general newsworthy items are collected in the Newsletter which is regularly published by members of the organization. Through these groups and the monthly meetings, the members of Sem Femmes are given the opportunity to utilize their leadership talents and to develop new ones.

Sem Femmes strives to be active in many parts of the total church program as well as on the Seminary Campus. Our current benevolence projects include 1) purchasing much needed English materials for two missionary families on assignment, and 2) presenting a program for the residents of St. Matthew's Home for the Aged in Park Ridge, Illinois. On campus our group works with the Student Association during the fall orientation activities, and our members act as hostesses during the annual Guest Day sponsored by the Seminary Guild.

The total Sem Femmes program is designed with one purpose in mind: to provide opportunities for and to fulfill the needs of the women during their brief stay in Maywood in the hope that they will become valuable assets to the total ministry of the Church.

Passavant Lectures

C. THEODORE MOLEN, JR.

The annual Passavant Lectures were held on the Maywood Campus of the Lutheran School of Theology on March 21 and 22. The speakers were two excellent biblical scholars, Fr. David M. Stanley, S.J., Professor of New Testament in the School of Religion at the State University of Iowa, and Dr. Krister Stendahl, Professor of New Testament at Harvard Divinity School. Fr. Stanley, a native of Canada, received his doctorate from the Pontifical Biblical Institute at Rome, under the tutorship of Augustin Cardinal Bea, chief of the Vatican Secretariat for Promoting Christian Unity and official host for the "separated brethren" attending the Second Vatican Council. Dr. Stendahl, born in Sweden and educated at the University of Uppsala, is a well-known and highly-respected Lutheran theologian and teacher.

The topic for the 1963 Passavant Lectures was *The Cross and the Resurrection in the Primitive Kerygma*, i.e. the earliest proclamation of the Christian Gospel in the New Testament. Lectures on the three same specific subjects were delivered by both men. Both speakers, emphasized the fact that disagreements in the lectures were the result of personal emphases and scholarly judgments rather than differences between the traditions, i.e. Roman Catholic and Protestant.

I. "Our Knowledge of the Message of Jesus." What do we really know about Jesus himself and the words he spoke? Fr. Stanley stated that as far as we know Jesus himself never preached a sermon. He was a teacher. He

told his disciples to do the preaching. So the disciples, and not Christ himself, were the authors of the earliest proclamation of Christ. Although Jesus himself was not a preacher, nevertheless he was the object of the preaching of his followers. It was his death and resurrection which were proclaimed. But as for the *verba ipsissima*, the very words of Jesus, Fr. Stanley regards this as "well-intentioned but ill-advised." For every translation is at the same time an interpretation. It is the meaning and not the words themselves which are primary.

Dr. Stendahl began by posing the same problem as Fr. Stanley: "Jesus said, ' . . . ' " But did he? How can we know Jesus' own words when he spoke in Aramaic and our common sources are in Greek? In addition to the problem of the *ipsissima verba*, Dr. Stendahl also pointed out the "spectacular and shocking indifference to the words of Jesus in the earliest Church." As evidence he offers the fact that outside the Gospels, all of which were written later than the Epistles of Paul, there are virtually no quotes from Jesus at all. But even the Gospels themselves, Stendahl asserted, are misunderstood if they are taken as primarily biographical. The Gospel accounts are essentially statements of faith. The Gospel writers and Paul agree that the Easter and post-Easter happenings are far more important to our faith than the earthly ministry of Jesus. This earthly ministry was an overture, a preface for what was to follow, i.e. his death and resurrection. Stendahl concluded with the admission that his own approach to this problem is "naive." He frankly admitted that it is impossible to know really very much about Jesus' own message. But, he said, "we know enough for salvation." He suggested that we accept the relative nature of our knowledge, instead of running away from it. He finally showed that the history of the Christian Church throughout the ages is a "working out of the various tensions which we find reflected in the primitive kerygma."

II. "The Meaning of Jesus' Death in the Kerygma." Both Fr. Stanley and Dr. Stendahl emphasized that it is impossible to treat the death of Jesus in isolation, that is, apart from his resurrection. The cross and the resurrection cannot and must not be separated. Fr. Stanley mentioned four specific factors relating to Jesus' death. 1) That Christ died. 2) That Christ died for our sins. 3) That Christ died for our sins is the "good news" of the Gospel. 4) That Christ died for our sins in fulfillment of the Scripture. According to him it is striking that Christ's death was mentioned at all, for it was a source of embarrassment. That His death was mentioned is proof of the writers' consciousness of the saving character of that death. That He died for our sins clearly shows the redemptive character of Jesus' death. That He died is the "good news" because of what happened "on the third day." And the continuity with God's acts in the Old Testament is evidence that His death for our sins was that which was in fulfillment of the Scriptures.

St. Paul, in particular, wrote a great deal about Jesus' death. For that reason Dr. Stendahl concentrated in his second lecture on the meaning of Christ's death in the Pauline Epistles. For Paul the death of Christ is primarily tied to the death of an old generation, an old age. Of course this is

intimately related to the resurrection which inaugurates the new age and a new people. But before the new age could begin the "old dispensation of the law had to reach its absolute 100% negativeness . . . This is the cross." But Jesus' death, in Paul's writings, is also related to his theme of weakness. Paul identifies himself with the man who is crucified. "We have preached Christ crucified." Paul's theology is the theology of the cross.

Dr. Stendahl concluded by again asserting that the passion narratives and the death of Christ are meaningless apart from the resurrection. "This seems to create the doctrine that the love of God can't be defeated . . . Yet the point here is that the love of God *is* defeated, and that this defeat can not be overcome except by a new dispensation . . . It is only by the creative act that we call "resurrection" that there is victory, and not by a construed act of love."

III. "The Meaning of Jesus' Resurrection in the Kerygma." Fr. Stanley emphasized the absolute centrality of the resurrection in the earliest proclamation of the Gospel. And the resurrection included also the ascension and exaltation. The early Church did not separate our Lord's death, resurrection and ascension. They were all parts of the same redemptive event. Nevertheless it was the resurrection which they proclaimed and celebrated. Their's was a resurrection faith. This event signified the end of the old age and the beginning of the new age.

Dr. Stendahl suggested that the New Testament itself contains several different motifs, which give various meanings to the resurrection. 1) Christ's resurrection signified the beginning of the general resurrection from the dead, which the Jews had been expecting. "He is the firstborn of the dead." 2) vindication—The vindication motif reverses the bad impression made by the crucifixion. 3) exaltation—The resurrection itself comes to equal exaltation. The ascension is part of this same motif. He is sitting at the right hand of God. 4) conqueror—Out of the general theme of exaltation comes the picture of Christ the conqueror, which is found in Colossians and Ephesians. 5) judge—In his Areopagus speech Paul says that God has made Christ the judge. 'Sitting on the right hand of God' here means to be ready to judge. This is the meaning of the resurrection. 6) individual resurrection—The individual resurrection, so important to the Western mind, is not even present in the New Testament. Christ's resurrection is for the whole of humanity and not for a few fortunate individuals. 7) futuristic—In Paul the resurrection is strikingly futuristic. "If we die with Christ we *shall* rise with him." And I Cor. 15:22 shows that Paul expects to still be alive at the Parousia, the general resurrection. These, says Dr. Stendahl, are all legitimate resurrection themes in the New Testament.

Stendahl concluded the Passavant Lectures with some remarks about the Church's preaching at Easter. "Pounding the pulpit and stressing the *bodily* resurrection is *not* to communicate . . . The Easter message was not one to convince people that such things do happen." The central motif of all preaching on the resurrection must be that "the powers of a *new* age have

made themselves manifest and a new humanity has made itself manifest . . . So utterly was God's overture of love defeated and trampled, that it called for a new age. Therefore, Easter is not the cyclic return of spring and life, but is exactly the opposite—the breaking through of this monotonous cycle.”

Gifts From the Alumni

\$1,199.63

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Gifts to the Seminary

MARCH 30, 1962 - MARCH 30, 1963

Gifts to the Chapel

Emily Westburg Estate	\$1,000.00
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Gifts for Library Books

Ernest Ehresman, Decatur, Georgia	\$ 100.00
Mrs. L. F. Gruber, Maywood, Ill.	100.00
Guild of the Chicago Seminary	500.00
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Gifts for Presidents' Portraits

Seminary Guild	\$ 710.00
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Dr. Paul H. Krauss, Fort Wayne, Indiana	150.00
Mrs. A. W. Kreidler, Ocean City, New Jersey	10.00
Mr. and Mrs. Elmer Terwell, Chicago	150.00
Alumni Association	185.00

Gifts towards Counsellor's Salary

Guild of the Chicago Seminary	\$ 500.00
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Gifts to Educational Enterprises

Epiphany Lutheran Church, Elmhurst, for Passavant Lectures	\$ 100.00
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Gifts for Student Aid

Mrs. R. Moberg, Niles, Ill.	\$ 5.00
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Wartburg Synod for R. R. Belter Scholarship Fund	5,000.00
Wartburg Synod for Robert J. Marshall Scholarship Fund	5,000.00
Mrs. Keturah Adolphsen, for Wm. Adolphsen Memorial for student aid	5.00

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St. Luke's Lutheran Church, Park Ridge, Ill.	1,000.00
The Rev. Paul Kirsons, Maywood, Ill.	120.00
Trinity Lutheran Church, Fort Wayne, Dr. Paul Krauss	2,400.00

Miscellaneous Gifts

H. A. Lott, Inc., for the Missions School	\$ 500.00
Sem Femmes for furniture for Katherine Luther dormitory	85.00
Lutheran Church Women, Resurrection Lutheran Church, Franklin Park, Ill., for furniture	10.00
Dr. Armin G. Weng, furniture fund	45.00
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Guild of Chicago Seminary — air conditioning the library	6,450.00
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Mrs. L. R. Meyer, Chicago, for Seminary Retreat	100.00
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Seminary Guild *Chapel Memorial Fund*

APRIL 1, 1962 - THROUGH - MARCH 31, 1963

IN MEMORY OF HOWARD WALKER	
Senior Choir and Choir Mothers, Christ Lutheran Church, Chicago, Illinois	\$ 18.00
Mr. and Mrs. Harold Strohm	5.00
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Mr. and Mrs. E. Becker }	10.00
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St. Peter's Guild of St. Peter's Church, Chicago	5.00
IN MEMORY OF OTTO JOHNSON	
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Dr. and Mrs. Arthur Vööbus	6.00
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Dr. and Mrs. Armin G. Weng	5.00
IN MEMORY OF MRS. FRANCES GROSS	
Lutheran Church Women of Peoples' Lutheran Church, Chicago	30.00
Dr. and Mrs. Armin G. Weng	5.00
Total	\$397.00

News From Our Alumni

WILLIAM E. KMET, '39, Alumni News Editor

Even though the name of the Seminary, familiar to graduates of yesterday, has been changed—the Maywood campus of the LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO, is very much the same. The buildings remain enhanced by the wide expanse of well-kept lawn; the trees are stately and the song of birds has charm. Sun and pleasant air make the campus in springtime, a joy to be remembered.

Soon the Seniors will join ranks with the Alumni, as "calls" to service in the kingdom of our Lord are received. The translation of classroom knowledge into practical experience comes upon them with refining fire. The Alumni of some span of service are grateful for the training received and friendships formed with faculty and fellow-students. How quickly the years pass; we lose track of fellow classmates. The pressure of parish or executive position prohibit the writing of letters. Yet careers of men with whom great days were shared is always of interest.

News has been gleaned from far and wide. Some of it may be familiar to you. Others may find news in the thumb-nail sketches prepared for this issue of THE RECORD. The Executive Committee of the Alumni Association only wishes that news about the Alumni might have been more inclusive, that is, that you had sent some news for sharing, even if it seems unexciting. If, as you read the following items, the spirit moves you to write, send a postcard to the Seminary with some bit of news to be included in subsequent issues of THE RECORD. The following were heard from:

1898

Maywood Seminary's oldest graduate is PAUL W. H. FREDERICK, the loved professor emeritus of Central Lutheran Seminary of Fremont, Nebr. Though he writes there is "no news," he marks his 63rd year of ordination, and still finds occasion to teach students of the institution to which he has given life and substance.

Pioneers on the American scene planting flags of faith were vigorous men.

1902

S. D. MYERS, although 85 years old and retired, still manages to preach in area Lutheran churches around Alliance, Ohio. He was honored recently by pastors of Lutheran congregations with a banquet held at the Lape Hotel of Salem, Ohio. He was pastor of the Washingtonville Trinity Lutheran Church for 10 years before retiring. His 57-year ministry was with congregations in Ohio, Indiana and Illinois.

1912

WILLIAM A. KISER is supplying some of the Lutheran congregations in Illinois as health and strength permit. Retirement came a few years ago, after a distinguished pastorate at Gethsemane Lutheran Church of Cicero, Ill.—the one and only Church he served during his active ministry. Golden Wedding bells were heard at the "open house" held on April 14th, 1963. Family and friends shared this celebration honoring Dr. and Mrs. Kiser.

1913

DAVID E. BOSSERMAN is in retirement and yet he writes of enjoying work as visitation pastor at Ridge Lutheran Church, Chicago, under a nice "Boss" in the person of Pastor Hereth. Rev. and Mrs. Bosserman will be celebrating their 50th Wedding Anniversary in June, 1963. We join in offering felicitations and good wishes for health and continuing ministry.

1914

CHARLES L. GRANT reports making a holiday call on two new grandsons after Christmas. He baptized Robert Grant Rugh at St. Luke's Lutheran Church of Dunellen, N.J., and preached the sermon. A visit was made to Charles Lewis Grant, son of Dr. and Mrs. Richard Grant of Alexandria, Va. A year ago, Dr. and

Mrs. Grant flew to Honolulu for an extended vacation trip.

1915

CHARLES B. FOELSCH is retired from his former position as president of Pacific Lutheran Theological Seminary, but there is no diminishing of energies. As Pastor of the strategic Christ the King Lutheran Church in Chicago's Loop, he finds ample occupation for his talents. He was featured recently as the pre-Lenten lecturer of Central Seminary. His articles on great churches appear in "The Bond," national house organ of Lutheran Brotherhood Life Insurance Co.

RICHARD H. GERBERDING is technically in retirement, but his activity as member of the Board of Lutheran Brotherhood Life Insurance Co., presents an active life indeed. Preaching assignments and anniversary celebrations point up demands as speaker in the Twin-city area.

PAUL H. KRAUSS completed forty years as pastor of influential Trinity Lutheran Church of Fort Wayne, Ind. The church made note of this great ministry in many ways, with resolutions and gifts. Additional years of distinguished service remain in prospect. We salute an alumnus on a milestone and note the continuing interest in the affairs of the Seminary.

JOHN B. MOOSE retired from teaching at Southern Seminary in 1953. He supplied a congregation from that time until Sept., 1960. Full retirement came because of health. Dr. Moose served on the faculty of Maywood Seminary early in his theological career.

EDWARD F. VALBRACHT is kept busy assisting his distinguished sons in the ministry. Time is spent in retirement which allows travels to Concord, Cal., where son, Edward is pastor of fast-growing Good-Shepherd Lutheran Church, to Des Moines, Iowa, where son Louis is the Senior Pastor of large St. John's Lutheran Church. Dynamic sons reflect their father's greatness.

1917

ISADORE SCHWARTZ continues a ministry of significance with its outreach directed toward Chicago res-

idents of Jewish background. He frequents the Alumni events and has a cheerful word to share with all.

1921

FREDERICK A. MILLHOUSE is serving as an assistant pastor at St. Paul's Lutheran Church, Waukegan, Ill. At a recent Alumni gathering, he reported that he was the entire student body on the Maywood campus in the time of difficulty and faculty turmoil in the '20's. How good it is to know that the Seminary's student prospects are the best ever for the approaching Fall.

1924

GEORGE J. EHRICH is on the retirement list of the Illinois Synod, but this does not prevent service as an almost continuous pulpit supply on the territory of Synod. He recalls a ministry of 17 years at People's Church in Chicago, followed by 16 years at Redeemer Lutheran Church in the Austin area of Chicago. He served as president of the Kiwanis Club of Austin.

1925

ROBERT R. BELTER relinquished a position as president of the Wartburg Synod in the L.C.A. merger, and then took on leadership of large Unity Lutheran Church of Milwaukee. The transition came without loss of energetic stride.

JOHN A. GOEKEN continues a pastorate of considerable years at First Lutheran, Joliet, Ill.

CLYDE P. KARRIKER is pastor of Messiah Lutheran Church of Rockford, Ill., with a ministry there exceeding twenty years. Involvement in parish life gives little time for anything else. Yet his interest matches the leadership which his wife offers the Illinois Lutheran Church Women.

WILLIAM C. ZIMMANN is rounding out 23 years as Pastor of First Lutheran, Dayton Ohio. He completed 12 years on the Board of Social Missions of ULCA, and is now member of the new Board of Social Ministry of LCA. Two sons serve in the ministry: William C, Jr., pastor of Good Shepherd, Lorain, Ohio; John W., pastor of Friedens Church, Cov-

ington, Ohio. Six young men have gone into the ministry during Dr. Zimman's pastorate.

1926

HARRY R. ALLEN continues a vigorous ministry as leader of St. Mark Lutheran Church, Kansas City, Mo. Dr. Allen received publicity in Detroit during the convening convention of the LCA, when his fishing prowess was revealed in a picture hitting Detroit papers.

THEODORE W. BROSCHKE traveled with his wife to the Mediterranean this past summer stopping at 16 ports. Most interesting of the visits was made in the Holy Land seeing many of points of interest related to the life of our Lord and Saviour. Pastor Broschke served Westwood Lutheran Church of Elmwood Park, a subdivision of Chicago. The congregation encouraged this trip with a purse.

1927

ALVIN E. FESS has enjoyed six years of retirement serving as assistant pastor at Epiphany Lutheran Church, Elmhurst, Ill., on a part-time basis. His duties increased to almost a full time task since the church was without a pastor.

DAVID R. KABELE serves as Chaplain on board the good ship Oriskany. When writing to the Alumni Office, he had just completed a six month cruise of the Far East. While in the Orient, the Oriskany crew conducted guided tours of the ship, hosting 6,000 visitors during inport periods at Subic Bay, P.I., Hong Kong, Yokosuka, Japan, and Manila, P.I. During her travels, the Oriskany steamed over 40,000 nautical miles. Home base is now San Diego, Calif.

BERTHOLD F. K. KORTE dedicated a new house of worship last Nov. 25th. It is a beautiful structure supplanting a "tired-looking" building in use for many years. A service of dedication was held with Pastor loci assisted by neighboring pastors.

1930

ERNEST S. EWALD continues his pastorate at Rogers Park Lutheran Church with a tenure of office giving stability to a work in a changing neighborhood of Chicago.

RENO R. FROBENIUS formerly assistant to the President of Central States Synod, took over leadership of St. Luke's Lutheran Church of Ft. Wayne, Ind. He was elected Dean of the N. E. District of the Indiana-Kentucky Synod. Travels recently took him to Mexico, the West Indies, and numerous countries in Europe. Plans call for another trip to Europe this summer for the LWF convention in Helsinki.

FRANK P. MADSEN continues service to the Michigan Synod as its president. This leadership has stimulated interest in missions to the point that 41 congregations have been added to the 30 existing when he became full-time president. He served on the JCLU, and served with distinction when the LCA convention was held in Detroit. Recreational interest include hunting, fishing, numismatics.

LUTHER Y. SEIBERT is happy in his continued service at Saint Luke's Lutheran Church of Elmhurst, Ill. He has been pastor of this congregation since 1931. He holds the rank of Commander in the Naval Reserves and expects to retire in June from his Navy responsibility. A beautiful, new church was erected two years ago in Elmhurst under Pastor Seibert's leadership.

1931

MAX H. GEISLER is serving Emmanuel Lutheran Church of Hoisington, Kansas. He has an unusual privilege of new church facilities enhanced further by a new parsonage. Contentment abounds under those circumstances.

JEROME A. MILLER continues a distinguished ministry serving as senior Pastor of Atonement Lutheran Church, Racine, Wis. In the course of his almost 18-year pastorate, a beautiful educational wing has been built, and the interior of the sanctuary and fellowship hall completely remodeled. Further plans for expansion are in current planning stage.

K. BRUNO NEUMANN serves Luther Memorial Church of Chicago with almost twenty years marking his most effective ministry. Leadership is offered Synod in varied capacities.

JOHN O. WOODS is serving pres-

ently as the Senior Chaplain for the United States Army in Europe. A son, Lt. John P. Woods, is with the Navy in Japan; daughter Virginia Ruth is a student at the University of Heidelberg; and son Harmon O., is a High School freshman at Heidelberg. Transfer had just come from Ft. Bragg to this overseas assignment.

1932

JEROME S. KAUFMAN lives in Chicago and is presently a Hospital Chaplain associated with Lutheran Social Service of LCA. His present position has been held for the past six years where he served in comparable position with the United Lutheran Social Mission Society of the Illinois Synod.

FREDERICK R. LUDWIG is completing a ten year ministry at Lake Park Lutheran Church of Milwaukee, Wis. This congregation is in the hands of strong leadership.

1933

EMIL ALBERT GOMANN served as lecturer in Waterloo College and Seminary, teaching Hebrew and OT Exegesis when Prof. Teigen took a semester of graduate studies at the LUTHERAN SCHOOL OF THEOLOGY — Maywood. Subsequently a heart attack and two months stay in the hospital forced retirement. Residence is at Kitchener, Ont., Canada.

JOHN S. RHINE moved from responsibilities as pastor of St. Mark and Mt. Zion Lutheran Churches of Nokomis, Ill., to his present pastorate at Salem Lutheran Church of Mendon, Ill.

1934

EWALD G. BERGER was appointed chairman of the Operational Committee on the Board of American Missions of the Ohio Synod LCA. He is serving on the Board of Trustees of St. Luke's Hospital, Toledo, Ohio. In Jan. of this year, he observed his 20th Anniversary as Pastor of Redeemer Lutheran Church, Toledo, Ohio.

MARTIN M. FINSTAD is a history teacher at Proviso High-East of Maywood, Ill. His interests in church affairs relate to St. John's Lutheran Church of Maywood.

ERNEST E. HABIG is the Executive Pastor of St. Luke's Lutheran Church, Park Ridge, Ill. More recently, he was elected Dean of the Northwest Chicagoland District of the Illinois Synod. Daughter, Sharon, was graduated from Wittenberg U., in June and was married in August.

PAUL T. HERSCH serves St. Paul's Lutheran Church and Wares Grove Church of Hillsboro, Ill. Varied activities in the community are augmented by the synodical interest in the Rural Mission program of the Illinois Synod.

LUTHER C. MUELLER completed a ministry of 25 years at Trinity Lutheran Church of Harvard, Illinois. This event was appropriately observed not only by his congregation with suitable gifts and purse, but by the community where his influence goes beyond the bounds of his parish.

RAY O. ZUMSTEIN will complete twenty-five years as Pastor of St. John's Lutheran Church, Mt. Pulaski, Ill. He administers a fine program of spiritual impact to a congregation in rural setting.

1935

HAROLD E. BERNHARD is professor of religion at Iowa State Teachers College at Cedar Falls, Iowa. In addition he takes on lectures and pastoral duties, as much as a busy academic schedule will allow.

HARVEY CLARK is enjoying the rare and enriching privilege of putting a new church into use. The completion of the half-million dollar structure came last year. The Church is St. Paul's Lutheran of Grand Island, Nebr. Central States Synod will be meeting in convention in these new facilities.

CHARLES F. LANDWERE, pastor of First Lutheran Church of Freeport, Ill., had the rare privilege of fostering a daughter congregation in the community. Such leadership evidences the depth of concern for not only the downtown area, but for the mushrooming outlying area.

ROLAND G. REICHMANN celebrated a Silver Wedding Anniversary; built fellowship hall for Trinity Lutheran Church in Jacksonville,

Florida. Oldest son, Kemp, is a Lt. in the Navy and based in Hawaii. Sermon on "Christian Ministry" appeared in "Christianity Today," and in the Brazil Spanish publication, "UNITAS."

PAUL K. NORDSIEK is proudly boasting of a grandson, Gerald Alan, Jr., who is 9 months old. The degree of Doctor of Divinity was received from Newberry College of Newberry, S.C. Paul was elected Dean of the Northern District of the Florida Synod of the LCA. He also serves as a member of the Executive Board.

1936

MARTIN G. KABEL is Pastor of First Lutheran Church of St. Joseph, Mo. Reports indicate a funding program for the remodeling and enlarging of the present church structure.

HENRY V. KAHLENBERG has suffered two heart attacks, but is now able to continue parish duties under a limited schedule.

CHARLES W. KEGLEY attended the World Council of Churches Conference on "Spirituality—East-West" in July of 1962, with the meeting held at Geneva. His book "The Theology of Emil Brunner" was published several years ago. Another book, "The Theology of Henry Nelson Wieman," will be published in 1963. Dr. Kegley is professor of Philosophy at Wager College, Staten Island, N.Y.

1939

EDWARD E. HUMMON is pastor of Holy Cross Lutheran Church of Wheat Ridge, Colorado. He recently completed a building program and was the recipient of a Doctor of Divinity from Midland College.

WILLIAM E. KMET is concluding his 16th year of service to Good Shepherd Lutheran Church, Oak Park, Ill., with a real challenge for continuing ministry. Son John is a sophomore at Wittenberg U.; daughter Mary Alice has been accepted as a freshman at Wittenberg also.

EMERSON L. MILLER is involved in a new educational unit desperately needed to serve a growing Sunday School with enrollment exceeding 1,000 pupils. He received a

Doctor of Divinity from Augustana College, Rock Island.

ERNEST A. SLOTTAG is now pastor of Trinity Lutheran Church of Golden, Ill., after several years spent at St. Paul's Lutheran Church, Chicago. He served on the JCLU Committee leading to the merger of prior Synods, and to the formation of the new Illinois Synod.

J. BANNEN SWOPE made an interesting and rewarding trip to Chili, South America in March a year ago. While visiting in that country, a light earthquake was experienced. Some fishing was accomplished with native guidance. He has returned to Crete, Ill., where retirement is enjoyed, and a few preaching assignments cared for.

1941

GLENN G. GILBERT is pastor of Wilmette Lutheran Church, Wilmette, Ill., after serving Trinity Lutheran Church of Kalamazoo for six years. He comments that it feels good to be back in the Chicagoland area.

GIDEON E. WICK has been called to the field of adult education with the Board of Parish Education of the LCA. Residence is in the Philadelphia area, though travels bring him to varied parts of the country. He likes his work and is challenged by its possibilities.

HENRY ROWOLDT is serving St. John's Lutheran Church of Baroda, Mich. The congregation has built a new 10-room Cape Cod style brick parsonage on the edge of Baroda. The new address is Box 67, Cleveland Ave., Baroda, Mich. Following the morning service of March 3rd, the congregation presented the Pastor with a cash gift for a new car. There is a real congregation! Served well by a mighty fine Pastor!!

1942

JOHN SCHMIDT lives at Williamsville, New York. He reports that Muhlenberg Press is about to publish two of his translations. William J. Kooiman's LUTHER AND THE BIBLE (translation from the Dutch) and Karl Heim's THE NATURE OF PROTESTANTISM (translation from the German). His people have just completed

a building fund campaign for a new church on which construction should begin late in summer.

1944

ALBERT T. ERICKSON relinquished his work as Pastor of Hope-Epiphany Lutheran Church of Chicago, to become Chaplain at Oak Forest Hospital. Reports of his work show that his interest in the sick and aged bears abundant fruit in responding joy.

ROBERT J. MARSHALL left his teaching post at the Seminary from which he graduated, in order to head the new Illinois Synod of the LCA. The call to this position has unique implications. In appreciation for scholarship and contribution to the life of the Church, Carthage College granted a Doctor of Divinity degree at an Honors Convocation. The former Wartburg Synod established the Robert Marshall Student Aid Fund in his honor.

1945

VLAD P. BENKO has spent the major portion of his ministry at St. Peter's by the Sea overlooking the beautiful Pacific in the San Diego, Calif., area. He has had five building programs since arrival and one more to go. What began as a congregation of 40 communing members has grown to over 500. His family includes his wife and three adopted children. An alumni visitor was Chaplain Ross Trower '44 who is attached to the Kitty Hawk, an aircraft carrier.

HENRY F. NEAL moved from Jonesboro, Ill., to the pastorate of St. John's Lutheran Church of Hebron, Ill. He attended the recent meeting of the Alumni Association related to the Passavant Lectures offered on the Seminary campus.

MARCUS F. OTTERBEIN gave up the leadership of North Austin Lutheran Church of Chicago to take an assignment with the Board of Parish Education. He will be involved in promoting the Long Range Program on behalf of the Board.

ROBERT C. SCHMIDT left St. John's Lutheran Church, Elkhorn, Wis., for the task of leadership at

Immanuel Lutheran Church of Lena, Ill. The joy of serving an appreciative people has its delightful compensations, he writes.

ELDRED H. TREDE has had a colorful career in these recent months. While Pastor of Trinity Lutheran Church of Lombard, Ill., he served as Secretary of the Illinois Synod (ULCA), served as President of the Illinois Synod (ULCA) during the last four months of 1962. He is now the Assistant to the President of the Illinois Synod (LCA), with responsibility in American Missions, Parish Education, Camping and Youth Work. This last assignment began on May 1, 1963.

1946

HAROLD L. CARLSON has been in the same parish since July, 1947, Grace Lutheran of Richmond, Ill. He is presently involved in preparing for the celebration of the 25th Anniversary of this Church and in preparation for a building program. His family includes his wife and four children. He plans to attend LWF meeting in Helsinki.

EDWARD A. COOPERRIDER was book editor of the Muhlenberg Press, publishing arm of the former ULC Board of Publication. He is now managing editor of the new Fortress Press, publishing arm of the LCA counterpart.

GEORGE A. HOUSEWRIGHT, formerly an associate director of Evangelism of the ULCA, is now Pastor of St. Paul's Lutheran Church in Denver. He succeeds Dr. Elmer W. Harner, who served the congregation for 42 years. Pastor Housewright is widely known throughout the Western area for his service to Pastors and people in the cause of Evangelism. Pastor and Mrs. Housewright have four children.

HERBERT C. PETERSON erected a beautiful new worship sanctuary at Grace Lutheran Church, Villa Park, Ill. His work was done so effectively that an established congregation, St. Mark Lutheran Church of Davenport, Iowa, wanted his leadership. The change of pastorates has been accomplished in smooth transition.

1948

NORMAN E. SCHROEDER moved to St. John's Lutheran Church of Bennington, Neb. last March. He just completed erecting another, new church costing \$200,000 furnished. He made a brief stop at the campus a year ago on his way to Detroit, visiting very briefly with Dr. H. Grady Davis. There are four children in the family: Miriam, 16 years, Jannene, 13 years, Joel, 9 years, and Loretta, 3 years.

1950

KURT V. GROTHOR completed his work in the graduate division of the Seminary and serves now as Pastor of The Lutheran Church of Saint Luke (Mo. Synod) of Itasca, Ill.

RALPH E. ECKARD completed a number of changes in recent years. From Wilmette Lutheran of Wilmette, Ill., he became the Secretary for Stewardship of the Illinois Synod (ULCA). Upon the formation of the Lutheran Church in America, he became an assistant to President Franklin Clark Fry.

L. JACK EHLERS is completing a ministry of ten years at Gladstone Park Lutheran Church. His ministry has given stability to this congregation, coupled with a beautiful new church which is a credit to both people and pastor. There are four children in the parsonage family.

RUDOLPH K. MARKWALD is currently on the campus preparing for an overseas assignment on the mission field in Chile. He had completed a fine ministry at Trinity Lutheran Church of Lockport, Illinois.

RALPH RYBERG is now pastor of Trinity Lutheran Church of Mount Morris, Ill. He finds that trips to Freeport, Rockford, Oregon and Dixon just to make hospital calls really put miles on a car, but the pleasure of beautiful, rolling country side has compensations.

1952

RALPH H. RIEDESEL following chaplaincy service has had a ministry of 6 years at Ascension Lutheran Church, Chicago. There are three children in the parsonage family: Eve—5, Peter—4, and May—2. A return

visit was made to the campus at the time of the Passavant Lectures.

DANIEL S. ROLIK proudly announces the birth of his fourth child, Tracy Sharon, who arrived last Oct. 10th. Pastor Rolik serves Hope Lutheran Church of Dearborn, Michigan.

NORMAN J. THALMAN is in his 11th year as Pastor of Christ Lutheran Church of Clarendon Hills. The congregation just purchased a new parsonage. Plans were approved for a third-unit building program estimated to cost \$450,000. Architects for the projects are Stade, Dolan, Anderson & Associates.

1953

JAMES M. FINCHER is in the throes of building the first unit for Calvary Lutheran Church of Azusa, Calif. This congregation is twelve years old and is, for the first time, launching a building program.

ALAN J. KIEFFER is now in Michigan as pastor of a new mission congregation, The Prince of Glory Lutheran Church, Madison Heights, following seven years in Indiana and a year with the National Lutheran Council in New York City. The first unit of their new church complex will be erected in the Spring of '63. There are four children in the parsonage family.

PAUL P. KUENNING has served Unity Lutheran Church of Chicago for the past 8 years. The refurbishing of the Church Hall into a gym makes possible the launching of a community youth program. There are three children: Linda, 7; Mary, 5, and Thomas who is just 3.

DONALD L. KRUEGER has assumed the pastoral leadership of St. John's Lutheran Church of Joliet, Ill., after a fine ministry at Beardstown, Ill.

JAMES G. MANZ has made a strong impact upon the metropolitan area of Chicago with plans for a remodeled church in the midst of a Land Clearance project and the building of High Rise Apartments. First Saint Paul's Missouri Synod is in the heart of the development. A rich opportunity for a ministry of distinction comes with this program of Urban Renewal. Imaginative planning pays

great dividends for a congregation that is 115 years old.

1954

WILLIAM D. BILLOW is serving the Board of World Missions in Japan. His current assignment is under the Japan Lutheran Church as Missionary related to the Tokyo area social work institutions. At present there are plans for new buildings in the Tokyo and Chiba Bethany Homes. It will take about 10 years to complete and will cost over one million dollars. A Japanese baby has come to live at the parsonage; Kenneth Alan was a year old in Feb. 1963. Pastor Yoshiro Ishida, also a Maywood Seminary student, is one of the coming young Pastors in the area.

CLIFFORD GROSENBACHER is currently on furlough from missionary activity at Monrovia, Liberia, Africa. He is in the Illinois territory encouraging the cause of missions with appearances before congregations interested in the work.

DALE W. HULTGREN received a Christmas present of a third child to grace the parsonage at Manhattan Beach, Calif., where he is Pastor of Trinity Lutheran Church. A mortgage burning ceremony in the past year holds the promise of obtaining the much needed parish education unit. By the way, the Christmas baby's name is, Derek Paul.

ROBERT E. SCHLICHTER is Pastor of Emmanuel Lutheran Church of Tekamah, Neb. Last summer was spent in further study as is evident by a research assistantship at the U. of Minnesota. He was an NLC representative to the Rural Sociological Society at Washington, D.C. In the Fall of 1962, he made a study of rural church work in Germany under the Church Workers Exchange Program of LWF. He serves on several committees of the Central States Synod.

HARRY C. THIEL continues a ministry of leadership at Trinity Lutheran Church at Kirkwood, Mo. The congregation made provision for a new and larger parsonage last year.

ARMIN G. WENG, JR., closes a period of excellent leadership at Amity Lutheran Church of Lena, Ill., to assume pastoral duties on June 1st, at

St. Paul's Lutheran Church of Oregon, Ill.

1955

KARL T. KUSKEVICS began his ministry at Bluffs, Ill., serving St. John's Lutheran Church for five years. He has been at St. Peter's, Chicago, since 1960. He obtained his S.T.M. degree from Maywood in 1962. He is married and has two children 5 and 3½. For a hobby, he likes everything about water—swimming, skin diving, and fishing.

JOHN F. SIMONSON encouraged two congregations of his 3-church parish, to unite with nearby Suomi Synod churches with the coming of the LCA. He is Pastor of First Lutheran Church (formerly Augustana), Dollar Bay, Mich. Teaching part-time at Suomi College Hancock, Mich., keeps him busy.

1956

WARREN F. BEST is Pastor of Norwood Park Lutheran Church, Chicago. Last summer, he traveled in Italy, Germany, France, Denmark and five other countries. He is planning a tour of the Holy Land and Greece in the not too distant future.

LINWOOD FREDRICKSON has been appointed chaplain at Midland College. He will also teach in the Christianity department. Pastor Fredrickson has been campus pastor at Minot State Teachers College, N.D., for the National Lutheran Council.

EDWARD A. JOHNSON resigned as director of alumni relations at Carthage College and began his ministry at St. Peter's Lutheran Community Church near Hay Springs, Neb. This is a former AELC rural church located on a former government irrigation territory. It is the only protestant church in a vast section of the Panhandle. The church is some 400 miles from Omaha.

JACK W. LUNDIN serves Trinity Lutheran of Boulder. Since his arrival in the community of "town and gown people" events at Trinity have been "on fire." Purchase of a half block of property immediately North of the present church structure will provide a parish hall and parking. A refugee family from Hungary has

been sponsored by the Luther League. Leaguers from the Boulder area will come to Chicago on a bus tour—comparable to the trip to the West Coast described in "The LUTHERAN." A baby was adopted recently by the Lundins.

FRANK S. MOYER is chaplain with the Community Services Division of Neb. Psychiatric Institute of Omaha. This is a Nebraska Medical Center related activity. The safe arrival of the second son, Mark Andrew, born March 16th, was announced recently.

LEONARD A. NELSON ministered for five years at Grace Lutheran Church, Greenwood Lake, N.Y. For the past year and a half, he serves St. Mark Lutheran Church of Chicago. The Nelson's have one daughter, Krista Marie, born May 12th, 1961.

MORRIS J. NIEDENTHAL is Associate Professor of Functional Theology at his Alma Mater. In the fall of 1963, he will do graduate work at Union Theological Seminary, N.Y., in the field of Homiletics.

PAUL W. SCHUBERT was the only Lutheran clergyman at the session of the Institute for Advanced Pastoral Studies held at Bloomfield Hills, Mich. Said Paul "After ten days of living, praying and struggling through basic issues with 26 men assembled at the Institute most of my denominational stereotypes were shattered. It was a deep and meaningful experience." Paul is Pastor of Martin Luther Church, Chicago and Secretary of the Alumni Association.

STANLEY E. YODER is Pastor of Saint Andrew's parish of Chicago. A daughter, Elise Anne, was born in Sept., 1961. Music interests are channeled into the activities of the Synodical Worship Committee. He will be the official organist at the sessions of the Illinois Synod in May.

1957

EDWARD G. ANDERSON is pastor of Prince of Peace Lutheran Church in Addison, Ill. A first unit worship structure was erected and used for the first time on Thanksgiving Day, 1962. This is his second year in the community.

PAUL W. BAER is serving King of Glory Lutheran Church of Indianapolis, Ind. The arrival of Stanford

David who joins his brother, Steven Paul, keeps the parsonage full of boyish activity, swelling the pride of happy parents.

GORDON L. JOHNSON is a chaplain at Hines Hospital adjacent to the Seminary campus. There are two children in the Johnson household: Jeffrey Mark (4½), and Eric Frank (9 mos.). Recently, Gordon completed a quarter of clinical training at the Federal Correctional Institution, Englewood, Colo.

HARVEY L. PRINZ completed his goal of a first-unit for Shepherd of the Hills congregation of Colorado Springs, Colo. Then a call came to serve as the Senior Pastor of Trinity Lutheran Church, Webster City, Iowa. This congregation has a beautiful, multi-purpose unit erected five years ago.

C. FRANKLIN SAMUELSON serves Advent Lutheran mission of Hanover Park-Streamwood. The new mission was organized on May 20, 1962. Franklin brought a bride to the parsonage with marriage vows spoken on Feb. 10th, 1962.

VILIS VARSBERGS had the privilege of directing the building of the first unit of Grace Lutheran, Albion, Mich. The "master plan" was published in PROGRESSIVE ARCHITECTURE in the August 1961 issue. While Vilis was in the pulpit preaching, his wife presented daughter, Anita Valda, at the hospital. New baby and new church at the same time is "poor planning of family or church." Travel with International Christian Youth Exchange as staff member entailed traveling to Chicago, Washington and New York. He was elected secretary of the Evangelism Committee of the Michigan Synod, LCA.

1958

SAMUEL E. GOINS is serving Good Shepherd Lutheran Church of Goldsboro, N.C. He has given up "single bliss" and chose a very charming helpmate for the parsonage. He made the sessions of the LCA convention in Detroit.

RODNEY D. HOKENSON proudly announces the birth of Steven William, born Sept. 20, 1962. He is now Minister of Teaching at St. John's

Lutheran Church of Minneapolis. He would be glad to have classmates stop at a new home located at 4929 3rd Ave., South, Minneapolis.

WARREN L. THUMMEL moved from activities at Trinity Lutheran of Macomb, Illinois—to leadership at Nativity Lutheran of Wonder Lake, Ill. There are ample problems and opportunities for full use of talent in this growing mission.

1959

PHILIP J. HEFNER received his doctorate from the U. of Chicago and is now on the faculty of Hamma Divinity School and Wittenberg U. enjoying his teaching responsibility.

GERALD C. KLINE lives in one of the "high rise apartments" just South of Chicago's Loop. His responsibility is the shepherding of Christ The Mediator Lutheran mission. Plans call for the building of the newest Lutheran Church in the inner city. Construction is to begin in 1963.

ROBERT W. STONE, JR., serves the twin parish of St. Paul-Trinity of Rock Grove, Ill. This move followed a two year period of leadership offered Grace Lutheran of Virginia, Ill. Announcement has been received of the arrival of daughter, Katherine Elizabeth, born Feb. 28th, 1963.

1960

HARRY W. ECKLUND is serving as Assistant Pastor at Ebenezer Lutheran Church, Chicago. This is a strong and vigorous congregation with an Augustana tradition.

JOHN R. GREEN is happy to report that the completion of almost three years in the ministry, is *NEWS* in itself. He served Salem Lutheran Church of Port Lavaca, Texas. A Building Study Program has been initiated to match the Gulf Coast industrial expansion. The parsonage family are foster parents of Edward Allen Bishop, age 8. He does not know when, if ever, he will get up to Yankeeland but warm greetings are shared with all interested.

RICHARD J. HANSON is serving Trinity Lutheran of Lanark, Ill. The household is dominated by the activity of two youngsters: a daugh-

ter, Judith Anne, born Aug. 29, 1961; and a son, David John, born Jan. 21, 1963.

FREDERICK L. KRUMSIEG is kept occupied with twin-church responsibility. He offers pastoral leadership to St. John and Trinity Lutheran Churches of Meredosia, Ill.

CARL C. MCKENZIE is pastor of Gethsemane Lutheran Church of Cicero, Ill. He is not only involved in the many duties associated with his Church but channels time and ability into community activities.

1961

ROBERT H. HOLDEN is in his second year of service to members of Calvary Lutheran Church, Rockford, Ill. In addition to parish duties, he is Vice-President of the Federated Lutheran Church Councils of Rockford for the current year.

GEORGE A. LUND is exceedingly busy in leadership of the Lutheran Church of the Transfiguration of Berkeley-Hillside, Ill. This mission congregation is looking forward to the building of its first unit. A lot was purchased and now master plans are under discussion by members preparatory to submission for BAM approval. Son, David Lawrence, was welcomed to the parsonage family on Aug. 15th, 1962.

CHARLES K. PATON moved from a pastorate at Christ Lutheran of Sharon, Wis., to an associate pastorate at historic Trinity Lutheran Church of Philadelphia, the Rev. Edward T. Horn, III, pastor. On Jan. 13th, 1963, daughter Margaret Anne arrived to bless the Paton household.

ROBERT O. WALTERS is excited about a new development of cooperation among the Lutheran churches of the Northwest Chicago area. Eleven Lutheran parishes (3—ALC) are formed into the Northwest Lutheran Parish. Bob's parish responsibility is Hope-Epiphany of the near Westside of Chicago. "Operation Facelift" is in prospect for the congregation in a complete redecoration of the nave and chancel scheduled for this summer. Young people and adults from Trinity, Des Plaines, will assist youth and adults from Hope-Epiphany in this venture.

THOMAS R. WEDWARD is an associate Pastor of Unity Lutheran Church, Milwaukee, Wis. Good news is shared in the safe arrival of daughter, Sherri Kay, born Jan. 20, 1963.

1962

CHARLES P. KERN is pastor of St. Philip Lutheran Church of Blue Island. He was ordained at Faith Lutheran Church of Glen Ellyn on July 8th, 1962. Interestingly enough, his call to Blue Island places him midway between Valparaiso U. and Maywood Seminary.

JAMES K. McCLURG serves as the Assistant Pastor of Grace Lutheran Church, Kenosha, Wis. The con-

gregation is strategically located near the new campus of Carthage College in Wisconsin. Grace Lutheran just completed a quarter million dollar educational wing with offices.

A. SHERWOOD NELSON serves Advent Lutheran Church in Chicago. This congregation will host a conference on Parish Education for suburban and inner-city S. S. teachers and administrators of parish programs. Prof. Morris Niedenthal will speak on "Being and Becoming the Church." Pastor Nelson's congregation is also involved in the Northwest Parish, a cooperative venture of 11 Lutheran congregations. This common effort is an attempt to meet the complex city needs.

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The Record
Lutheran School
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Maywood Campus

Summer Issue

August, 1963
Vol. 68, No. 3



Calendar

1963-1964

Registration for New Students.....	2:00 P.M., Fri., Sept. 6, 1963
Orientation for New Students.....	Fri. to Mon., Sept. 6-9, 1963
Registrations for Middlers.....	1:30 P.M., Mon., Sept. 9, 1963
Registrations for Seniors.....	3:00 P.M., Mon., Sept. 9, 1963
Opening Service.....	10:00 A.M., Tues., Sept. 10, 1963
Fall Quarter Begins	1:30 P.M., Tues., Sept. 10, 1963
Fall Quarter Ends.....	12:20 P.M., Fri., Nov. 22, 1963
Winter Quarter Begins	8:00 A.M., Mon., Nov. 25, 1963
Thanksgiving Recess Begins.....	12:20 P.M., Wed., Nov. 27, 1963
Thanksgiving Recess Ends.....	8:00 A.M., Mon., Dec. 2, 1963
Senior Comprehensive Examination.....	Mon. to Fri., Dec. 2-6, 1963
Christmas Recess Begins.....	12:20 P.M., Fri., Dec. 20, 1963
Christmas Recess Ends.....	8:00 A.M., Mon., Jan. 6, 1964
Winter Quarter Ends.....	12:20 P.M., Fri., Feb. 21, 1964
Spring Quarter Begins.....	8:00 A.M., Mon., Feb. 24, 1964
Holy Week Recess Begins.....	12:20 P.M., Fri., March 20, 1964
Holy Week Recess Ends	8:00 A.M., Tues., March 31, 1964
Spring Quarter Ends	12:20 P.M., Fri., May 15, 1964
Commencement.....	8:00 P.M., Fri., May 15, 1964

GRADUATE STUDIES

FALL SEMESTER: September 17, 1963 to January 14, 1964

SPRING SEMESTER: January 21, 1964 to May 12, 1964

LECTURES AND CLASS SESSIONS ON TUESDAYS

SCHOOL OF MISSIONS

FALL QUARTER: September 10, 1963 to November 22, 1963

WINTER QUARTER: November 25, 1963 to February 21, 1964

SPRING QUARTER: February 24, 1964 to May 15, 1964

THE 1964 SUMMER SESSION

FIRST SESSION: June 29, to Friday, July 17, 1964

SECOND SESSION: July 20, to Friday, August 7, 1964

(Two lectures or class sessions-daily in each course)

The Record
Lutheran School of Theology
Maywood Campus



Summer Issue

1963

THE RECORD
LUTHERAN SCHOOL OF THEOLOGY

VOL. LXVIII

MAYWOOD, ILLINOIS, AUGUST, 1963

No. 3

Second-class postage paid at Maywood, Illinois

The Lutheran School of Theology, Maywood Campus RECORD is published on the 15th of February, May, August, and November. Subscription in the U.S.A. and Canada, \$1.00.

Address: The Lutheran School of Theology — Maywood Campus
11th Avenue and Van Buren Street, Maywood, Illinois.

Editor of this issue: Dr. Carl E. Braaten.

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Theology and Missionary Obedience

JAMES A. SCHERER

The formation of new boards within the Lutheran Church in America has provided opportunities for the re-thinking of goals and objectives, the assessment of tasks and organization, and the restructuring of policies and strategies for the future. In the case of the Board of World Missions there have been the customary "housecleaning" chores caused by the moving of four families, each with its historic missionary concerns, into a new home. The staff has had to be enlarged, the machinery to some extent overhauled, and several new features added. Yet any re-appraisal of the church's commitment to world mission transcends by far domestic ecclesiastical considerations. It is by now a truism that the whole missionary enterprise has been in a state of ferment since roughly the Tambaram Conference of 1938. The striking thing about this ferment is that it involves theology as much, if not more than, organization. An entirely new category named "the theology of mission" is demanding recognition in the theological curriculum. Today any probing into the church's missionary obligation that does not ask basic questions about the nature and purpose of the church, in particular its calling to mission and unity, cannot shed much light on the situation.

Much ground has been traversed since the day when the old Board of Foreign Missions of the U.L.C.A. could announce as its object the work of "carrying on, superintending and promoting the work of foreign missions." Today it is impossible to employ the word "foreign" in any sense except the most purely geographical one. No part of the world is foreign to God. Indigenous churches exist in all countries except perhaps Tibet, Afghanistan and Laos. Some areas of the non-western world appear to be more thoroughly christianized at present than our own country or the lands of Europe. A few young churches are beginning to engage in missionary ventures among their own neighbors, and some are even sending missionaries to more distant lands. The church generally, through the ecumenical movement, is being asked to accept mission as a part of its very calling. The insights of Bible, theology and church history direct us to a re-examination of the missionary impetus and outreach of the church of the apostles. The end of western supremacy in Asia and Africa and the termination of the old colonial pattern make a re-consideration of the church's missionary obligation imperative. These matters are obvious to every observer of the situation.

Taking Stock of Our Mission

Anyone reviewing the history of missionary work in the four bodies which have merged into the L.C.A. would not easily conclude that they had viewed their calling and purpose in terms of mission. World missions have been a relatively marginal concern, far from the heart of our church's activity. They have been a task delegated to a small minority within the

church, frequently with little awareness in the church as a whole about what was going on. The events leading to the involvement of American Lutheran Churches in work overseas have been haphazard, individualistic and sporadic. There have been honest to goodness cases of American Lutherans going out to seek an overseas field, but there are also examples of almost accidental involvement through situations created by war, orphaned missions, the depression, *etc.* It could not be said of our churches that they gladly and eagerly accepted their obligation to preach the gospel to all nations until the end of time.

A statistical review will also reveal the comparative poverty of our investment in missionary personnel. It was said of the Moravian Brethren that the church as a whole constituted a missionary society, that more than one in ten of this brotherhood became missionaries, establishing in two decades as many fields as Protestantism as a whole had established in its first two centuries. In the four merging churches we note the following approximate ratios:

- One commissioned missionary for every 9240 baptized members
- One commissioned missionary for every 18.7 pastors of the L.C.A.
- One commissioned missionary for every 17.8 congregations
- One ordained missionary for every 35 pastors

We are working in only a dozen fields with 80% of the baptized membership of our sister churches concentrated in one country—India. In regard to the sending of missionaries we fall well behind some of our sister churches in the NCCCCUSA, and decidedly behind the conservative evangelical wing of Protestantism. Judging by past performance it might be true to say that there has been a deep and genuine involvement in world mission on the part of many committed groups and individuals. But it would be manifestly untrue to say of our churches that “they have existed by mission as fire by burning.” Our missionary fire has been small and smoldering. The church as a whole has never come ablaze, from the time of the Reformation. Mission is not even one of the marks of the church as defined by The Augsburg Confession.

Our past record, however, need not be a cause for discouragement or an occasion for negative conclusions. On the contrary, there is all the more reason for Lutherans to accept a larger share of the missionary burden which has fallen on other Christian communions in the past. There is all the more reason for the church as a whole to accept responsibility for an essential function of the church which a relatively small number of consecrated souls has discharged by proxy in the past. Lutherans now constitute the third largest Protestant communion in America. The L.C.A. is one of the numerically largest and organizationally strongest churches in the land. We are no longer a church pre-occupied with our own frontier—the assimilation of European ethnic communities into the religious culture of America. At every level our church is weaving a network of growing ecumenical relations—through the W.C.C. and I.M.C., the NCCCCUSA and DFM, the LWF and NLC, and so on. There is no retreating to the isolationist attitudes

of the past — either with regard to the world as a whole, or with regard to other churches. Representatives of our churches have occupied posts of ecumenical leadership. They have both given and received new theological vision. Our church's commitment to a share in Christ's mission to the world grows out of all these things.

Missions and Theological Education

Even a rapid survey of the reactions of theological students to the teaching of world missions throws considerable light on the situation. There is a marked inability on the part of many theological students to relate correct theological affirmations to missionary obedience. This weakness has its own peculiar history extending back to the nineteenth century. The typical student brings to the study of world missions a nineteenth century operational image which he cannot divorce from the current missionary task. He is conditioned by missionary appearances in the Sunday School and by cinema stereotypes to thinking in terms of dedicated but rigid, pious and paternalistic individualists working in some remote area. He grants the sacrifices and inward sense of calling associated with such people, but he cannot relate to them personally. He is repelled by the patronizing attitude and by the sense of moral and cultural superiority he attributes to them. Alternatively, he regards them as incompetent misfits who could not do well at home, or ineffective activists. The typical student is candid enough to admit that he brings a substantial amount of bias to the subject. He is even prepared to confess that his image is probably distorted, if not false. But he finds it difficult to look at the missionary task with an unprejudiced eye.

Once the student moves beyond the diagnosis of attitudes to theological affirmations he is surprisingly positive. He castigates the Lutheran Church for its complacency, lack of missionary zeal, and traditional denial of the validity of the Great Commission. He is eager to have the cause of world missions justified and made respectable, though he is not unaware of the barriers of prejudice and history that complicate this task. He gives his whole-hearted endorsement to a book such as Johannes Blauw's *The Missionary Nature of the Church; A Survey of the Biblical Theology of Mission* (Lutterworth Press, London and McGraw-Hill, New York, 1962). That the church has a missionary purpose seems to him so obvious that it hardly needs to be stated. All this the student already knows from his study of biblical and systematic theology; he needs no special "theology of mission" to call it to his attention. The church for him is missionary by its very nature, and world mission is only the extension of the work of the local congregation to the ends of the earth. The *theory* of world mission gives our student no problem at all. It is only when he attempts to relate theory to *practice* that the problem arises. There he comes face to face with that loathsome bogey, the nineteenth century missionary image. "For I do not do the good I want," says he, paraphrasing St. Paul. The power of ancient prejudice and an inability to relate theological clarity to missionary obedience paralyze his response.

The causes of this disparity between knowledge and obedience are undoubtedly more complex than indicated above. They are part of a larger picture of Lutheran *quietism* which tends to undercut human response through an exaggerated emphasis on divine transcendence. The disparity between the theology of mission and missionary obedience is not different from that between any theological axioms and their ethical implications. There are, however, some specific reasons for the prevailingly negative or hesitant Lutheran attitudes towards involvement in the world missionary task. An inadequate or outdated exposure to missions at the Sunday School or congregational level, as noted above, leaves lasting prejudices. Moreover, since the days of orthodoxy, Lutheran theology has with a few exceptions shown the greatest reserve towards missionary obligation. The structure of confessional theology, arising within the situation of Reformation Christendom, makes no place for missions, evangelism, or non-Christian cultures and religions. The silence of the confessional tradition in matters of world evangelization has amounted to a negative endorsement. To the extent that Lutheran theologians have been exposed to ecumenical influences this deficiency has been overcome. The ecumenical and world student movements have helped to narrow the cleavage between church and mission wherever Lutherans have been involved in them.

Whenever there has been a preoccupation with *churchliness* to the exclusion of dialogue with the world and involvement in secular problems, missionary interest has also suffered. An unhealthy obsession with churchly forms and structures which does not recognize Christ's presence in the world will not be missionary. It does not matter very much whether this preoccupation is aesthetic or institutional; both obsessions lead to introversion. There is also a kind of missionary introversion that narrowly follows traditional models and precedents and refuses to relate itself to changes in the world situation; but this is not what we are speaking of here. We mean the introversion of a church which refuses to believe that God has placed it there *for the sake of* the world. This is an introversion that sees the church as the final goal and fulfilment of God's redemptive purpose rather than the instrument of it. The proper dimension of mission is always the world, not the church. "For God so loved the *world* . . ." Much scorn has been heaped upon the pietists for their spiritual introversion and anti-worldliness; yet it was chiefly they who brought the gospel to the nations. By contrast, the churchly piety of today makes the church the object of its devotions, separates itself from the world (though not for mission), and is if anything even more introverted. It is difficult to know what the source of this ecclesiastical neo-piety is, but it renders no service to world missions.

Guidelines of a Theology of Mission

In the last fifteen years a consensus has emerged in regard to the church's missionary nature and purpose. Helping to shape this consensus have been the insights of biblical theology, ecumenical discussions, actual involvement in missionary situations, awareness of changes in the world around us, and

exchanges with churchmen from Asia, Africa and Latin America. The newer thinking about world mission transcends both confessional loyalties and regional interests. Questions not even raised by the historic confessions, except by implication, are now explicitly examined. The viewpoint is not that of three continents but six—not a world roughly divided into two parts represented by “Christendom” and “heathenism,” but one world awaiting the redemptive message of the gospel. It is striking that these insights become operational wherever the church finds itself caught up in mission. The distinction between the ends of the earth and the inner city or the college campus is virtually obliterated. The only relevant distinction now is that between the missionary church and the church that cannot conceive of its existence as missionary, except in a rhetorical sense. How the traditional parish of our time—not quite finished with Constantinian Christianity and not yet experiencing the full brunt of the breakdown of religious traditions—will deal with this situation remains to be seen. What we can anticipate from this theological appraisal is a functional or missionary ecclesiology which comprehends the church everywhere in terms of a single world mission. A few preliminary axioms current in world missionary circles are examined below. They apply chiefly to the work of the Board of World Missions but have relevance to all types of missionary situations.

I. The mission is Christ's. It is entrusted to the church by Jesus Christ, the head of the church and the apostle of God, until his return. He calls his followers to preach the gospel of the kingdom to all nations and to the ends of the earth. Every group of Christians has some share in the mission of Christ—mission belongs to the church as a part of its spiritual privilege. But mission does not begin with the church. It originates in the redemptive purpose of the triune God, who calls all men to fellowship with him through his Son. The church is therefore never permitted to regard its mission as a private possession, *i.e.*, as an instrument of its own policy, for purposes of propaganda or self-aggrandizement. The integrity of the mission exists only where it is done in faithfulness to Christ's command to proclaim the gospel, baptize and make disciples, and witness to his reconciling death and resurrection until his return. Any form of ecclesiastical self-seeking or self-indulgence through mission is utterly foreign to the spirit of him who called his disciples to take up their crosses and follow Him.

II. The church is the mission. “There is no participation in Christ without participation in His mission to the world. That by which the church receives its existence is that by which it is also given its world-wide mission.” (Willingen report) Mission is thus a calling and responsibility of the church as a whole, not a speciality of highly motivated groups and individuals acting apart from the church. Every activity of the church must reflect this missionary intention and dimension. The theology of the church should reflect that mission belongs to the very *esse* of the body of Christ. The organizational structure of the church should give expression to its missionary outreach on the level of the local congregation, the synod and the national church body, as well as in the life and witness of the individual. Every assembling of Christians for fellowship, proclamation or service should be a

testimony to the fact that the church does not exist primarily to minister to its own, but that as a corporate body it is called to continue Christ's ministry in and to the world.

This missionary dimension must however have a point of effective concentration, particularly with regard to the organized effort of sending missionaries and bearing witness at the ends of the earth. The Board of World Missions is one such point of concentration. The church delegates to it those tasks which require the concentration of skill, administrative experience and authority. This is not however a proxy arrangement which absolves the church at large of further responsibility; it is rather a *pars pro toto* relationship in which the church accomplishes its purpose through boards. These boards must therefore discharge the mandate which they receive from the church. They also have an obligation toward the church: They must educate the church with regard to her mandate. They must deepen the missionary dimension in the church. They must inspire the church with a missionary and ecumenical vision. They must lead the church into a participation in worldwide Christianity. They must at the same time be the servant and the teacher of the church.

III. The mission is to the whole world. Christ did not tell his disciples to be content with establishing indigenous and autonomous churches. He commanded them to preach the gospel to every creature. The mission therefore must go into the whole world and continue until the end of this age. The church continues to have an obligation to bear witness to Christ among those who have not heard the gospel—by definition mission means sending men across frontiers to bear witness to the gospel among those who would not otherwise hear it. The church in discharge of its missionary obligation is never permitted to have dealings solely with autonomous or semi-autonomous churches. Inter-church aid is never a substitute for mission, nor is the fraternal worker a substitute for the missionary. Resources of the Board of World Mission may not be channeled exclusively into the strengthening of sister churches. Above all, missionary personnel should not be committed in large numbers to tasks which have no missionary relevance. The proper dimension of the mission is the world, not the church. The pioneer missionary task is not to be regarded as accomplished until provision has been made for the preaching of the gospel to all men. Our aim should be to secure the greatest advance in the frontiers of the kingdom.

IV. The home base of missions is everywhere. The home base is every local group of Christians conscious of their missionary obligation, and the field is any area or group of people needing the witness to Jesus Christ as Lord of life. Every group of Christians has both the same right and duty to preach the gospel to those who do not know Jesus Christ. This responsibility and authority are conferred directly by Jesus Christ to those who are baptized in his name. They are not conferred by one group of Christians upon another, e.g., by a western mission board upon a younger church. Practically speaking, every local group of Christians will have primary responsibility for the witness of the gospel to its neighbors. But every church

in faithfulness to its Lord's command will also make provision for sending missionaries of the gospel to those who are afar off. Mission and missionary thus lose all racial, national and cultural differentia. It will be as natural for a young church to send missionaries as for an established western church. Administrative autonomy is not an adequate criterion for the existence of an indigenous church. Nor is relevance to the local situation, or adaptation to national culture, an adequate criterion. "Christonomy" means that in obedience to Christ a local group of Christians, under the guidance of the Holy Spirit, witnesses and participates in Christ's mission according to its means and spiritual gifts.

V. The mission is in partnership. Every church has a share in Christ's mission to the world, but only a modest share. The share of the world missionary tasks which a church accepts as its own must be regarded as a part of Christ's total work. It is done in the name of, and on behalf of, the *una sancta* or church universal. Reciprocity and mutual regard for the interests of all those sharing the same task are marks of this partnership. The weakness of young churches, the ecumenical character of the Christian community, and the command to preach the gospel to all nations will mean that western churches will participate in the world-wide mission by sending men and means to distant lands. But the obedience to Christ's missionary mandate must be rendered in a partnership where spiritual authority is equal, even where men and means are not. The disparity in missionary resources between western churches and the churches of Asia and Africa has no evangelical significance.

Taken seriously, the concept of "partnership in obedience" will have a number of striking corollaries both for sending and receiving churches. Quite obviously, it will mean that our missionaries in the fields ought to work under the direction of the church which receives them, rather than displacing or undermining the authority of the local church. Partnership in the joint evangelistic task will mean also a greater degree of sharing of the responsibility for missionary outreach, western missionaries teaming up with missionaries of sister churches. On this side of the ocean, partnership will mean not only giving aid and counsel, but also accepting the same from sister churches. It will mean not only sending missionaries, but also receiving them. Our sister churches will be partners with us in our mission to America, just as we are partners with them in the mission in their countries. Partnership must thus become a "two-way street." The one-way missionary traffic of the past, heavily weighted on the side of our senior partnership, must come to an end. Every church will have the experience of both sending and receiving missionaries.

VI. The mission is in unity. The calling of the church is to be one family in Jesus Christ, witnessing and serving in the world. "I do not pray for these only, but also for those who are to believe in me through their word, *that they may all be one*; even as Thou, Father, art in me and I in Thee, that they also may be in us, *so that the world may believe* that Thou hast sent me." (John 17:20-21) The church's mission and unity stand in

the closest possible relationship. God is the author and source of both. The unity of the holy catholic church throughout the world is a corollary of the unity of Christ himself, and of his gospel and his baptism. Through our unity of witness we attest before the world the authenticity of Jesus Christ as divine Son and Savior. The emergence of a world-wide Christian community from every nation and people is one of the fruits of Christ's mission. The unity in witness of the church throughout the world becomes a matter of the greatest possible moment, not only for reasons of practical expediency as the church confronts the non-Christian world, but also because the church is called to be true to its God-given nature.

The evangelistic situation in the lands of sister churches is today creating insistent pressures upon the Christian community to manifest its unity in Jesus Christ. Important movements toward church unity are already in process in Asia and Africa. These developments will have important consequences for our confessional attitudes in western churches. They must be reckoned with in all future missionary policy. It has been asserted that the era of confessional missions is already at an end. (Hendrik Kraemer) To discover the relevance of confessionalism to missionary practice, and of truth to unity, must be our abiding concern. Here again the *pars pro toto* principle must be understood and applied. In accepting a share of Christ's mission to the nations does our church follow a policy of reproducing itself, in a narrow sense, or is it somehow committed to planting the *una sancta*? Will not our discharge of the missionary obligation, viewed as a "trusteeship" on behalf of Christ's church, have important consequences for policies and relationships? These questions require careful study.

VII. The place and calling of the missionary. The missionary is one who is sent by a group of Christians to cross the boundary between faith and unbelief to bear witness to the gospel and to identify himself with those among whom he serves. In his person he represents the most precious gift which one part of Christ's church can bestow on another. He forms a living link between two churches separated by great distances. Whenever a sister church has been established, the missionary goes at the invitation and specific request of that church. He serves under the jurisdiction of the church and receives his placement from the church. Once on the field his position is that of a servant of the receiving church, not an agent of the sending church. His aim will be to work harmoniously with that church, strengthening its influence and witness.

Recent discussions reflect much confusion and uncertainty about the missionary's place and purpose. The rise of indigenous churches has tended to transform the missionary into a kind of unwanted "middle man," vaguely acting as a buffer between his home board and the church on the field. Western missionaries, organized into separate mission councils and associations, tend to be separated from the churches which invite them. It would appear that the time had come to make the missionary fully a part of the church, and to give the church which invites him full responsibility for his spiritual and temporal welfare. On the part of the missionary, far-reaching acts of

identification will be called for. On the part of the church, patience, charity and far-sighted planning will be required in order to utilize the missionary as an effective and fruitful servant.

The growth of indigenous churches has also had the effect of depriving the missionary of any distinctive function. An increasing number of missionaries goes out as fraternal workers, performing tasks of technical assistance on behalf of sister churches. The distinctively missionary calling—to preach the gospel on the frontiers between the church and the world—has been blunted by this tendency. More and more missionary resources are being immobilized by a policy of giving priority to inter-church aid over further missionary advance. The logical conclusion is not to refuse requests from sister churches for funds and personnel, but to insist that aid given by the board be channeled into distinctively missionary enterprises. The missionary's distinctive calling will thus be to direct the church's vision beyond itself to the world outside, and to provide the passion and the example of dedication necessary for further missionary outreach.

Some Practical Implications

If such a theology of mission is taken seriously there are obviously implications on many levels. The calling of the individual believer, the work of the local parish, the responsibilities of synods and districts, not to mention the functions of national church boards and commissions, would all be affected by such an appraisal. The goal should not be the establishment of mission as a separate functional activity but its integration into the church as a leavening factor. When this is done many responsibilities formerly discharged by specialized boards and committees will be redistributed to local parishes and synods. A Board of World Missions will still be needed but its image as something existing in its own right, or something marginal to the work of the church, will be broken down. The board will be seen as acting in the name of the congregations and synods of the church. Local congregations will become conscious of their spiritual right and duty to engage in missions. A few suggestions for implementing this are given below:

I. Parish Level

1. The church must *be* what it is: the people of God declaring his wonderful deeds through the gospel, baptism, fellowship, witness and service.
2. Every aspect of parish life—preaching, worship, education, evangelism, stewardship, social ministry, *etc.*—should be permeated by the missionary dimension.
3. The congregation has an obligation to study the word around it—both the world nearby and at the ends of the earth—with a view to penetrating every social grouping with the message of the gospel.
4. A congregational committee on world mission and evangelism could be given the responsibility for making local situation studies, sponsoring missionary education, and presenting recommendations to the congregation for local evangelism and world mission projects.

5. The W.C.C.'s Department of Evangelism Studies on the missionary nature of the local congregation may be used as a helpful starting point for a congregation in evaluating its missionary effectiveness.
6. Laymen should be trained not only for service in the church but also for witness in the world.
7. Laymen going overseas as servicemen, businessmen, teachers, technicians, diplomats, *etc.* should be assisted in taking part in the mission of the church in the land of their assignment.
8. Congregations in university towns and cosmopolitan centers should consider their missionary obligation to the more than sixty thousand foreign students, most of them non-Christians, who come to our country for professional training.
9. The traditional means of supporting the missionary work of the church through benevolence and recruitment of Christian workers should be continued.
10. Regular intercessions for all those who minister on the frontier between the church and the world should be encouraged in congregations and at synodical gatherings. A monthly or weekly calendar of intercession may be helpful.

II. Board Level

1. The Board of World Missions is more than an agency for recruiting and screening personnel, processing budget requests, soliciting gifts and passing on information. It also has the responsibility to prepare the church at large for intelligent participation in mission.
2. A Secretary for Interpretation has been assigned broad responsibilities under the new board for maintaining contacts with synods, congregations and individual church members with a view to deepening missionary concern in the church. He will also maintain a liaison with other boards.
3. A Secretary for Printed Material will edit a new periodical (to be called *Encounter*) designed to interpret missionary developments to pastors, theological students, and lay leaders in the church. The new journal will give attention to specifically theological problems of world mission as well as practical ones.
4. There is a continuing need for strengthening the teaching of world missions in L.C.A. seminaries. The updating of the missionary image should be a major concern of such teaching. The support and cooperation of future pastors of the church is critically important for the acceptance of missionary responsibility by local congregations.
5. In line with the principle of integration, services of commissioning for new missionaries should occasionally be held at synodical meetings, just as ordinations are conducted at synods. Church officials not ordinarily identified with world missionary activities should be asked to speak on their behalf. BWM staff will then be free to concentrate on indispensable technical functions, leaving responsibility

for interpretation and promotion to local churchmen, assisted by the Secretary for Interpretation.

III. Overseas Operations

1. While continuing to assist churches in developing their institutions and leadership, the BWM should be alert to discover and follow up new opportunities for missionary outreach and witness. (For example, our church has no share of the work in the Near East or in the Pacific Islands.) Allegiance to old fields ought not to rule out the possibility of opening new ones.
2. The BWM should be prepared to recognize and encourage missionary ventures on the part of sister churches, even when these ventures tend to make the western missionary dispensable.
3. The BWM should gear its own missionary effort to:
 - a. the opening up of pioneer work in virgin territory, preferably in partnership with a sister church;
 - b. the reinforcement of the missionary effort to sister churches at strategic points.
4. The BWM should give priority to the appointment of missionaries who are requested for a specifically missionary function. It is doubtful whether missionaries of the board should ever be appointed for purely pastoral or administrative responsibilities, even when a sister church has requested them for this purpose.
5. In line with the belief that our church should be ready to accept aid and counsel as well as to give them, to receive missionaries as well as to send them:
 - a. some representatives of sister churches should sit on the BWM as consultants or advisory members;
 - b. the BWM should encourage the Lutheran Church in America to invite sister churches to send missionaries to this country to work under the direction of the LCA, performing specific ministries for which they are trained, as well as giving a larger witness to the universality of the gospel. Part of the support of these missionaries should be borne by the sending churches. (Note: one specific ministry might be a mission to overseas students from Asia, Africa and Latin America on our college and university campuses.)
6. Nothing should be done to hinder sister churches from following the implications of "mission in unity" to their furthest limit. The fullest possible fellowship between sister churches and other churches in their area should be encouraged. Questions of church union are to be decided on the field rather than by the board.
7. As a missionary agency the BWM should act in concert with other evangelical groups whenever such action is possible without compromising the clarity of our witness.

IV. Missionaries

1. The missionary sent out by the BWM should become fully part of the sister church which receives him.
 - a. he should become identified on a long term basis (language, culture, residence, etc.);
 - b. he should be a member of the church which receives him, not merely a guest;
 - c. he should accept the discipline of the church to which he is assigned;
 - d. the conditions of his service, including such matters as housing, health, travel, furlough, vacation, as well as professional service, should be determined for him by the church in which he serves;
 - e. the church should accept at least token responsibility for his support.
2. Mission Councils and other missionary associations on the field should be dissolved as soon as a stable and responsible church comes into being. These organizations tend to separate the missionary from the church and to preserve his rights over against the church.
3. Missionaries should not regard their primary tasks as that of rendering fraternal assistance to a sister church, or providing technical assistance when no qualified national is available. The missionary's calling is to bear witness to the gospel to those who would not otherwise hear it, and by personal example to imbue the church with missionary vision, evangelistic outreach, and a concern for the lost.
4. Our missionaries should be associated with missionaries of sister churches in joint evangelistic teams—inter-racial and international in composition—for the purpose of crossing frontiers between the church and the world, and between faith and unbelief.

A Critique of Recent Roman Catholic Theology of Preaching

MORRIS J. NIEDENTHAL*

The old caricatures of Roman Catholic preaching can no longer be glibly and amusingly expounded. There can be little doubt that preaching waned in the Roman Church before and after the Reformation. As a matter of fact, the Evangelical and Reformed traditions share in the responsibility for this plight inasmuch as the Roman Church felt compelled to guard and preserve the centrality of the Mass over against the advocates of the Word in the heat of the polemical situation. But the fires of that moment have died down and there are signs of renewal in the Roman Church springing from the recognition that in the polemical situation of the post-Reformation period, the Roman Church tended to forsake an essential aspect of its Catholic heritage — namely, the ministry of the Word of God in and through the Scripture by way of living proclamation.

Father Louis Bouyer confesses to the truthfulness of the former day caricatures of Roman preaching; caricatures of the message preached and also of the minor part preaching played in feeding the Church of God which was expressed in the fact that many pulpits were boarded shut and others were transformed into miniature stages for the exhibition of theatrical and oratorical prowess. He, himself, described preaching of an earlier day in this way, "Anything could be spoken of as well as and besides the Gospel, and no allusion was made, ordinarily, to the other Scriptural texts of the liturgy. Moral exhortations, political comments, financial appeals and sometimes, but less frequently, a sort of catechism lesson for adults had long since taken the place of the homily; while in large parishes, or on great occasions, this was the time for one of those rhetorical exercises (with appropriate gestures and vocal inflections) which have always delighted the crowd and which, like some works of art, exist 'for arts sake' — that is, in this case, for the pleasure that good people take, as they say, in listening to 'a man who can speak well.'" (1)

But Father Bouyer also writes in behalf of the change and renewal of preaching in the Roman Church. He understands the Word of God to be none other than Christ Himself who is present in the proclamation of the Gospel in the Church. Certainly the preaching of a man like Father Pius Parsch could not possibly fit into the category of former-day preaching which Bouyer described above. We move on now to a more definite explication of this recent thinking and seek to locate its sources in the life and experience of the Church. The last section of this article consists of a critical evaluation of recent Roman theology of preaching.

Father Charles Davis was invited to lecture in Maynooth Union's (England) summer school in June of 1960 on the subject, "The Theology of

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Preaching." In his introductory remarks, Father Davis made two important observations: first, that twenty years earlier no one would have been asked to lecture on the appointed theme. It would not have been worthy of the time because there was not that much to be said on the subject. Conceivably someone would have been invited to speak on "Theology and Preaching" in which the speaker would have discussed the ways in which preaching can be used as a channel for the transmission of theological propositions and doctrines. But the announced theme, "The Theology of Preaching," was a clear indication of quite new movements of reaction and thought within the Church. Father Davis' second observation was that these fresh currents of concern and reflection were expressions of an emerging theological consciousness which he called, "pastoral theology." "The pastoral theology now in process of formation reflects theologically on the mystery of the Church at work." (2)

A treatment of the structure of the Church can no longer exhaust the category of ecclesiology. Many Roman scholars and churchmen are calling for a re-examination of the doctrinal basis of the work of the Church, and many of them are contending that not only the structure but also the work of the Church shares in God's salvation history.

This latter observation provides a theological clue and basis for reform and renewal movements in pastoral work, liturgy and catechetics. All of them have made significant contributions toward formulating a theology of preaching. Each of these movements will be considered in an effort to ascertain the contribution each has made and is making to the understanding of preaching.

The pastoral renewal movement is a many faceted one. It exhibits a wider concern than the other two and includes within its purview the leading insights and forces released by the liturgical and catechetical movements. The Centre for Proposing Directives in Pastoral Work is one concrete manifestation of this movement. This Centre sponsors an annual conference on Revision in Pastoral work. The sixth annual conference was held in Rome in 1956 and had as its theme: "The Word of God in the Christian Community." Pope Pius XII was invited to address the conference and he took this opportunity to speak on the subject, "Preaching the Word of God in the Christian Community."

The singular thesis of the address was that the scope and direction of preaching the Word of God is found, first, in Christ's preaching, and, secondly, in that of the Church. The Pope reminded the priests that Christ's preaching had primarily a pastoral or ministering function. He spoke not his own word, but the Word of the Father who sent him; and this word, by means of judgment and mercy, was life-giving. It ministered to and healed the souls of people. It sprang from compassion on the multitudes and it had delivering and saving effect. Therefore, the Pope urged the priests to conceive of their preaching in a similar way — as a continuation of the ministering Word. This was and remains the function of preaching.

But Christ's preaching was to be a guide to the priests in understanding not only the function of preaching but also its content. The Pope's words on this point were clear and concise. "Christ is the centre of preaching. Whoever reads the preaching of Christ in the Gospels finds that to separate Christ from the preaching of the Word of God would be to injure and falsify its very substance." (3)

Thus, the highest guidance and final measure of pastoral directive or pastoral revision is that which grows from a consciousness of the church's mission in preaching the Word of God as being a prolongation or continuation of Christ's ministry in the present.

The liturgical movement has also enriched the re-thinking of preaching in the Roman Church, and it has done this primarily in a twofold way: first, by restudying the origins of the liturgy and discovering anew the essential unity that exists in the structure of the Mass between the ministry of the Word and ministry of sacramental action, and second, by encouraging a type of preaching which is commonly called liturgical preaching.

The elementary division of the Mass into the ministry of the Word and the ministry of the Sacrament is now pretty much taken for granted. But its general acceptance now has been a fairly recent development in the Roman Church. Such a word as "ForeMass" which formerly was used to describe the Office of the Word is no longer in vogue for scholars involved in the liturgical movement. The intended meaning of ForeMass is apparent: namely, all that preceded the sacramental action was held to be preliminary and preparatory for the one ministry of sacramental action. It wasn't an integral part of the Mass. This view was given architectural expression in separating the pulpit from any visible connection with the altar and constructing it with stage-like characteristics in the nave of the church.

Some of the most significant contemporary thinking by Roman liturgical scholars on the relation of the liturgy and the Word of God was summarized in the papers delivered at the Liturgical Congress held in Strasbourg, France in 1958. (4) The Congress theme was, "The Liturgy and the Word of God." Two conclusions, formulated by the Congress, bear directly on the subject of this paper. The fourth conclusion affirms that the whole Mass proclaims the Word of God. "The first part of the Mass is, properly speaking, neither a ForeMass nor a catechism lesson, but a liturgy of the Word of God. As the Directorie reminds us, 'The Word of God is a proclamation in the Church of the mystery of salvation which is realized in the Eucharist.'" The ninth conclusion claims that the faithful must understand the Word of God. "Finally, and above all, the proclamation of the Word should be followed by the homily which aids the actual congregation present to enter into the understanding of the Word of God . . . The homily is, furthermore, not simply an explanation; it is itself a glad proclamation. It echoes the Word of God."

One of the remarkable features of the Roman liturgical movement is the emphasis being given to the place and function of the Word of God.

Instead of simply extoling the Eucharistic action, many of the papers delivered at the Congress elevate the significance of the ministry of the Word and its inseparable connection with the Eucharistic action. The ministry of the Word (and this includes preaching) is not a peripheral part of the Mass; it is not simply a preliminary show which is perpetuated out of habit. The ministry of Word, as it finds expression in preaching, is a ministry of Christ Himself today in the presence of the congregation. It engenders union with Christ — faith in Christ, trust in Christ, love of Christ.

Pope Pius XII in his Encyclical Letter, "Mediator Dei," expresses a similar conclusion. In defending the practice of following the Liturgical Year, the Pope reminds his readers that this is not a bare record of a dead past, but rather, "Christ Himself who is ever living in His Church." Through this Word, Christ is serving his purpose of bringing men into a knowledge of his mysteries.

The liturgical movement has also fostered a type of liturgical preaching. It is important to understand what is meant by this phrase. It does not mean preaching on or about the liturgy. It does not mean preaching which centers in the liturgical calendar such as feast days. It does not mean expounding the meaning of a doctrine imbedded in the celebration of a given day, e.g., the doctrine of the Trinity on the Festival of the Holy Trinity. Liturgical preaching is Biblical preaching. It is preaching conceived of as a continuation of the proclamation of God's Word in Epistle and Gospel. Its singular purpose is to show forth the mystery of Christ or that aspect of it being celebrated by way of proclamation.

The liturgical movement has served to accentuate an understanding of preaching which is thoroughly Biblical and Christocentric. The catechetical movement, however, has probably done even more to emphasize these characteristics.

The work and writings of the Rev. Joseph A. Jungmann, S.J., have been influential forces in the catechetical movement of the past fifty years in the Roman Church. Jungmann's thesis is that the inadequacies in Roman Catholic preaching and teaching are largely traceable to the fact that most textbook theology has not been concerned with the kerygma as such. He then pleads for a theology oriented toward preaching and teaching which would serve as a supplement to scholastic speculation. The method of this new theology would be a thorough study of the Scriptures and the early church fathers in order to discern the meaning, nature and character of the basic Christian message. This new theology would be basically a theology of proclamation.

This movement toward a kerygmatic theology has had an obvious effect on rethinking preaching. It has raised the question of the message which is to be proclaimed. What is the content of preaching? What is the message, the Gospel, the "good news"? This is the primary question for any rethinking of preaching and Roman scholars are asking and answering it.

Kerygmatic theology has served not only to clarify the message of Christian proclamation, but also its purpose. Nowhere does this become more plainly evident than in the way in which the advocates of a kerygmatic theology contrast it with scholastic theology. A complimentary relationship between the two is usually affirmed, but the differences between them are also sharply drawn. There is difference of goal, formal object and value. Whereas scholastic theology aims primarily at an intellectual elaboration of Christian doctrine by means of speculative penetration and rational development of revealed truth, kerygmatic theology aims at the religious appreciation and missionary proclamation of revealed truth. Whereas scholastic theology sets its formal object in the whole of revealed truth, kerygmatic theology has for its formal object God's message to and for mankind. Scholastic theology values orthodoxy; kerygmatic theology values the development of religious values, the awakening of faith and the edification of the people of God.

It is necessary to repeat that most advocates of a kerygmatic theology do not place it in juxtaposition to scholastic theology but consider it to be complimentary. But it is the differences between the two which have contributed to the rethinking of preaching. Since the kerygma is not static but dynamic, the purpose of preaching is not the transmission of static and rational truth, but the proclamation of a God-given message for the engendering of faith, for the edification of the faithful, and for the fostering of the religious sensitivity and life which finds expression in prayer and adoration.

These three movements, pastoral, liturgical and catechetical, have raised the question of the nature and function of preaching. Certain strands of contemporary Roman Catholic theology, which have been considered in this paper, present and accentuate an understanding of preaching which takes seriously the content and purpose of preaching as well as the role of the act of proclamation within the history of salvation.

EVALUATION

There is general agreement among the Roman scholars who are concerned about the renewal of the Church that preaching is a genuine ministry of the Word of God and that it has a place and function within God's action of salvation. But the questions which divide them are these: What kind of ministry is preaching and what constitutes that ministry? What is the function of preaching in the history of salvation? The point at which these questions become crucial and tend to divide the scholars is the relation of preaching to the sacraments. Is preaching in itself efficacious or is it a mystagogy, a leading of the people into the mysteries celebrated in the sacraments? This is the basic question. Father Davis writes, "How far is preaching a cause of grace? Here there is no agreement. It is the key question in the modern theology of preaching, and authors are still fumbling . . . The nub of the difficulty lies in the relationship between preaching and the sacraments." (5)

But this difficulty can be formulated in another way. Do the Sacraments make the Word of God efficacious or does the Word of God make the

Sacraments efficacious? The central point of this critical evaluation is that in spite of encouraging signs in recent Roman Catholic theology of preaching, most of the writings I have examined end up asserting that the Sacraments of the Eucharist and Holy Orders make the Word of God efficacious. When this is contrasted with the basic position of Luther, a deep cleavage between us remains to be bridged. It will serve us well to recall Luther's position on the Sacraments as he expressed it in the Large Catechism. "It is the Word (of God) which makes and distinguishes this sacrament, (Sacrament of the Altar), so that it is not mere bread and wine, but is and is properly called the body and blood of Christ. For it is said: 'If the Word be joined to the element it becomes a sacrament.' (St. Augustine)." The primacy of the Word of God is central in all of Luther's sacramental writings.

There are at least three ways in which the relationship between preaching and the Sacraments is expressed by contemporary Roman Catholic authors. The most controversial position attributes to preaching an efficacy similar to that of the Sacraments. Preaching is held to be sacramental. It is a means of salvation and grace. It serves redemptive efficacy because through preaching, God works. This claim is made on the basis of the effective power in God's Word. The Word of God, including the Word of God in sermon and proclamation, is dynamic and creative. It is always effectively in action as is evidenced in the prophetic testimony and witness. The Word never returns empty but accomplishes that for which it is spoken.

A second and more conservative position holds preaching to be an occasion for grace but not an actual mediation of grace. The Holy Spirit may indeed work on the listeners during the act of preaching and convey grace, but such grace, when it is given, is not caused by preaching nor given through it, but rather, it is given on the occasion of preaching.

It is in relation to this position that I choose to consider what appears to be the most commonly held view: namely, that preaching is a mystagogy, a proclamation of the grace which is actualized and made available in the Eucharist.

Many of the papers delivered at the Liturgical Congress held at Strasbourg, France, dealt with the Word of God in relation to Eucharistic action. The fourth conclusion which was formulated by the Congress, part of which was quoted earlier, ends with this sentence, "At the consecration, the Word of God (which was pronounced before being written) becomes the living, efficacious, saving and sanctifying Word."

The papers presented by the Rev. Pierre Jounel and the Rev. Louis Bouyer both address this problem at length. Having accentuated and extolled the place and function of the Bible in the liturgy, Fr. Jounel, nevertheless, makes the following conclusion: "The efficacy and actuality of the living Word reach their maximum degree of realization on the further side of the proclamation itself, in the sacramental action . . . For it is precisely here in the sacramental actualization of the living Word, that the liturgy opens out to us the mystery of the Scriptures." (6) Jounel's conclusion would seem to

imply that the sacramental action is really above the Word and that it makes the mystery of the Word available to us. The Word of God does not create the Sacrament, but the Sacrament activates, makes living and present what formerly was a static, lifeless Word.

The point becomes unmistakably clear. Preaching is a mystagogy. This is not considered to be, however, an inconsequential function. It is absolutely necessary for the proper celebration of the Eucharist that the participants' hearts, minds and wills be prepared for the sacramental action. This is what preaching does. It readies the people for a meaningful celebration of the mystery of Christ which is actualized in the Sacrament. Preaching is an occasion for grace or better still a preparation for grace to be received in the sacramental action.

A third description of the relationship between preaching and the Sacraments is a compromise of positions one and two. Preaching is considered to be an act which causes or mediates grace but it is, in spite of this, different from the Sacraments. And the difference is in the grace mediated. Preaching mediates the grace necessary for faith, while the Sacraments mediate the grace necessary for sanctification. Preaching is correlative to faith. The Sacraments are correlative to sanctification.

How are we to react to these positions and evaluate them? Three basic criticisms need to be registered. The first is that the understanding of grace which, to an extent, is expressed in all three positions, but particularly in the third is woefully inadequate. The presupposition of a statement that claims that there is a difference in the grace mediated by preaching and the Sacraments is what can be called a substantial view of grace. It is something God gives for something. But, if grace is not *something* God gives but the *way* God gives *himself*, then all neat divisions and categorizations of grace collapse. If grace is not something God gives, but God's own self-giving of Himself, then to speak of different kinds of grace is nonsensical because it would mean 'carving' God up and distributing him.

From this understanding of grace, it is impossible to speak of different kinds of grace being mediated in preaching and the Sacraments. The difference between the two does not lie in the nature of grace, but in the form of presentation and reception. The same grace, i.e., the same Christ, is present in both. What is different is the way he is present. Whereas in preaching Christ is present in, with and under the human words addressed to our hearing, understanding and will, in the Sacraments Christ is present to us in the form of those elementary bodily functions of eating and drinking, being in, with and under the bread and wine by which he deigns to become one with us organically — he in us and we in him. But it is the same Christ who is present in both forms of presentation and reception, and that he wills to be present in both is an expression of his astounding condescension on our behalf. The fact that Christ is present both in the proclamation of the Word of God and in the Sacraments is unexplainable in terms of different graces but is itself the mystery of that one grace of God which is his offering of himself on our behalf. The two forms of presentation are ulti-

mately based on his unfathomable love which wills to overcome our infirmities. Because of his passion to meet our infirmities, God comes to us in a twofold way. But it is the same God in Christ who comes.

A second criticism needs to be made against the three positions explained above and particularly against the first and third. Both of these positions assert that preaching is a mediation of grace. How is that grace present? We would hope to hear that it is present in the Word of God which is living and actively at work in the gathered congregation through the Holy Spirit. This isn't said, however. Rather, we are repeatedly told that it is by virtue of the Sacrament of Holy Orders that grace is present in the proclamation. This is another way in which the Word of God is made subservient to the Sacraments and, in a sense, dependent upon them.

The Encyclical Letter, "The Catholic Priesthood," of Pope Pius XI describes the august powers which the priests possess and must exercise. Among the powers listed are the priests' power over the real body of Christ which he makes present on the altar, his power over the mystical Body of Christ through his ministration of most of the other Sacraments and finally his power to exercise and perform the ministry of the Word which is his inalienable right and duty. The Letter describes the way these powers are bestowed. "These august powers are conferred upon the priest in a special Sacrament to this end: they are not merely passing or temporary in the priest, but are stable and perpetual, united as they are with the indelible character imprinted on his soul whereby he becomes 'a priest forever'; whereby he becomes like unto Him in Whose eternal priesthood he has been made a sharer." It is by virtue of the Sacrament of Holy Orders and the powers it confers that Christ is present in the presence of the gathered congregation.

Father Davis, who claims that preaching mediates the grace necessary for faith, describes how that grace is present. "The preacher is joined to Christ and made an instrument of the Holy Spirit by the power of Order. The preaching of such a divinely appointed minister causes the grace without which hearers do not have the faith to grasp what he is saying." (7) How is grace present? It is present in the preacher by virtue of the Sacrament of Holy Orders. And what is faith? Is it too erroneous to infer from what Fr. Davis wrote that it is faith in Holy Orders? We will return to this possibility.

Finally, we must listen to Pope Pius XII, whose words were quoted earlier, because of his keen insight into and understanding of preaching and also because he has been so influential in reawakening the Roman Church to its preaching ministry. He will be quoted again from the same speech he delivered at the Pastoral Congress in Rome as he addressed himself to what he called "the Church's preaching." "In such wise, beloved sons, you have the key to the understanding and appreciation of the church's preaching: preaching of the doctrine of Christ through the teachers of the Church, the Pope and the Bishops in communion with the Pope. It is the one and triune God who, through the Church's magisterium, communicates truth, light

and life." This is an amazing statement. Prior to it, in the same speech, the Pope had spoken in a similar vein of the Word of God communicating truth, light and life. How can he declare both? Only on the grounds that the Word of God and voice of the Church's magisterium are in fact, identical.

This leads to the third major criticism of Roman Catholic theology of preaching. Inasmuch as the Word of God is held to be identical with the voice of the Church's magisterium, the faith that that Word engenders is faith in the Church. The Word of God cannot be thought of in terms of a word above the Church, calling her into being, judging her and renewing her. This is so because the Roman Church imprisons the Word of God in its own magisterium and equates its voice with that of God's Word. Thus, another example of the way in which the Roman Church contains and envelops the Holy in earthen vessels. It equates the transcendent treasure with the earthen vessels and disfigures both. The transcendent treasure is domesticated and made to be equivalent with a human voice, and the earthen vessel is transformed into a heavenly treasury. This is a disfigurement of both the treasure and the earthen vessel.

There is a distinct shift of emphasis in some recent Roman Catholic theology of preaching. We must be grateful for the way in which this thinking has given prominence to the ministry of the Word of God. Recent developments, including those that underscore the kerygmatic and Christocentric centre of preaching, that plead for a preaching which is truly a ministry of the Word today in the gathered community of faith, that stress the act of preaching as being an aspect of God's plan of salvation, are all developments which cause us to rejoice.

This should not blind us, however, to the differences that remain. These I have tried to elaborate in the closing section. I have tried to show that the Roman Church subordinates the Word of God to the Sacraments of the Eucharist and Holy Order which are held to be the necessary means of actualizing the Word of God and making it thereby a living and efficacious Word. We have seen how this leads to an imprisoning of the Word of God and results in the Church believing itself, its own word being the Word of God.

An evangelical understanding of the Word of God, of grace, and of the relationship between preaching and the Sacraments severely collides with the Roman positions. Yet this paper would be false to the faith of the writer if he did not say in conclusion that it is precisely an evangelical understanding of the Word of God that makes him hopeful in spite of deep cleavages between us.

"For as the rain and the snow
come down from heaven,
and return not thither but water the earth,
Making it bring forth and sprout,

giving seed to the sower and
bread to the eater,
So shall my word be that goes forth
from my mouth;
it shall not return to me empty,
But it shall accomplish that which
I purpose,
And prosper in the thing for
which I sent it."

—Isaiah 55:10-11

Notes:

(1), (4), (6): **The Liturgy and The Word of God**, St. John's Abbey, Collegeville, Minn.
p. 55; pp. VI, VIII; p. 23.

(3): **Furrow**: volume 8, 1957, pp. 255-256.

(2), (5), (7): **The Clergy Review**, 1960 volume contains Fr. Davis' essay on "The Theology
of Preaching. p. 526; pp. 533-34; p. 535.

An Exegetical Study of the Parable of the Great Invitation

Luke 14, 16-24

ARTHUR VÖÖBUS*

1. Observations on the original text

Verse 16. The narrative begins at the moment the master of the house made the last preparations, exactly 'was making', i.e. 'on the point of making', for 'a banquet'. This shorter reading, supported by a limited number of qualified witnesses¹ is to be preferred to the expanded 'a great banquet' found in the mass of manuscripts.

Verse 17. His servant was sent out to invite those who had been already invited. The original invitation had been given prior to the events told in the parable. Nothing more, except the fact itself, is said about the details and circumstances under which this first invitation was extended. The exact time for arriving was not given with the first invitation. This time, however, the servant was sent out just before the beginning of the banquet to tell that the invited ones come now. Thus we have here to do with a double invitation, a fact which is important to keep in mind. This double invitation is in harmony with the custom in Jerusalem. This, incidentally, is reflected in the rabbinical tradition which answers a question regarding the nobility of the people there as follows: 'no one went to a dinner unless he had been repeatedly invited'.² This age-long practice still prevails, as the traveller can still hear even the same form of invitation today in the Arabic speaking Orient: *itfaddalū kulli shay bādīr* 'please come, everything is ready'. To refuse the second summons is a serious break of etiquette. In fact, it is an insult.

That all the orders were carried out by one and the same servant is a little surprising. But perhaps the reason for this is that in this point Jesus purposely wanted to simplify the story.

Verse 18. The words *apo mias* which often have been translated as 'with one consent', 'alike', are puzzling in Greek because this idiom occurs nowhere else. This unique expression in Greek literature has left the impression that it might have been a pre-arranged conspiracy. A closer look, however, reveals something else. Here the ancient Semitic versions give us a hint as to how we are to explain this puzzle. The Old Syriac versions here have *mehdā* 'at once',³ 'immediately' as does the Palestinian Syriac version of the Gospels. This means that the Greek phrase is an example of an under-

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1. Supported by majuscule X, Old Latin ms. e, the Armenian version and the text of Marcion.

2. The Midrash on Lam. 4, 2.

3. About the importance of this witness, see A. Vööbus, *Studies in the History of the Gospel Text in Syriac*, Louvain 1951, p. 25ff., 165ff.

lying Aramaic which has been slavishly translated. The original meaning of the passage was this that they immediately all began to decline or to make excuses.

The parable does not tell us all the excuses which were brought forward, but three are excised as illustrative samples. They reflect a varying degree of politeness but essentially say the same thing. The first man who had bought 'a field' says that 'I have necessity' to inspect it. This is a transparent exaggeration. No man in his senses would buy a lot of land without inspecting it; the excuse from the lips of this man does not sound sincere.

Verse 19. The second excuse fares no better. He had bought five yoke of oxen and now gives assurances that he has a need to test them. The Greek verb says 'I am on my way'. And even if it were ploughing time, his words offer a reason rather than an excuse. Some ancient authorities,⁴ instead of saying 'I pray you, have me excused' read 'therefore I cannot come', which may be closer to the original text.

Verse 20. The third guest who has married a wife says 'I cannot come'. In this connection, Deut. 20, 7 has been employed as an argument for his excuse, since according to this ruling the newly married man was exempted from certain duties, for example, from war.⁵ But this hardly comes into account here. What is implied is simply his unwillingness to leave his young wife alone to go to a banquet to which he could not take her along. But he, too, had already accepted the invitation. Did he really not know at the time of acceptance that he would be married before the date of the banquet? Perhaps he was already married at the time the first invitation came, and accepted it nevertheless.

Verse 21. Such a report which the servant brought to his master was the last which was expected at the time when all the preparations were made for the start of the banquet. For on the basis of the acceptance of the first invitation, all the arrangements were made for the feast. Their begging off now meant the breaking of their promises. The master after having 'become angry' gives new orders, since the banquet is ready and time is at a premium. The servant is to go, with all haste, to the 'broadways' and to the narrow 'lanes' of the town, i.e. to the public places where those who had poor homes or none could be found. His mission is to bring in the poor, the 'maimed' or 'crippled', those unattractive because of physical defects of all kinds and the 'blind and lame', a sub-class of the previous category. As a literary critical observation it must be noted that the enumeration of these various categories of the unhappy people is obviously taken over exactly from the preceding section in verse 13. This is a clear sign pointing to the hand of the evangelist in the composition of the parable. Thus, Bengel's well-known interpretation of the origin of these categories as evolving respectively from the excuses is much more simply explained. It was he who felt that these categories were selected because the maimed would not be likely to marry, the

4. Codex Bezae and the Old Latin version.

5. I. Abrahams, *Studies in Pharisaism and the Gospels*, Cambridge 1924, p. 33.

blind could not go to inspect the field, and the lame could not go to test oxen.

Verse 22. *Kyrios* 'lord' certainly belongs to an expanded form of the text, as shown by a superior form of it in trustworthy witnesses where this word does not yet appear.⁶

Verse 23. A new command is issued by the master to go out this time beyond the town boundaries, as the terms 'the highways' and 'hedges' clearly indicate as distinguished from the 'broadways' and 'lanes' inside the town. The Greek term *anáγκασον* in the imperative 'compel' has caused difficulties even for ancient scribes. The reading 'make'⁷ is certainly an attempt to replace the more difficult with a smoother, less problematical rendering. The word certainly cannot mean compulsion in the literal sense,⁸ for how much compulsion would be necessary to bring a hungry beggar to a free supper? It is used in the sense 'to urge', of dissipating the natural incredulity and doubt at considering such an extraordinary invitation with any seriousness.

Verse 24. There are some difficulties to decide definitely whether the final declaration expressed in this verse is still a part of the parable or whether it is an explanatory comment by Jesus. In favor of the last possibility, it may be said the plural for 'I say to you' does not agree with the previous utterance of the master of the house addressed to the single servant. A comparison with the parallel in Matthew would also support this, since it appears to be an element due to Luke's hand who put the parable in the setting of the table talks and designed this passage as an answer to the guest's remark in verse 15. Thus, Luke construed the parable as an allegory of the Messianic banquet, and in verse 24 he wanted to express this explicitly. On the other hand, there are indications that this passage is still an integral part of the parable. Some difficulties which seem to be in the way are not insurmountable. One could explain the break here by including some of the poor, who were present, in the plural 'I say to you'. This is not the only observation which can be made in this respect.⁹ Indeed, a more extensive declaration by the master of the house would make sense, particularly if he is hinting that those who first excused themselves have implied that they might eventually come later should it suit them and if the host were willing to wait. In this case, it would be quite natural for him to state explicitly that they have excluded themselves definitely from the banquet.

2. *Literary-critical and traditio-historical analysis*

The history of the exegesis of this parable shows to what extent it has been mishandled and its meaning misunderstood. The question as to what

6. Codex Bezae, minuscules 209, 1071, the Old Latin codices **c** and **e**, and the Palestinian Syriac version.

7. Papyrus 45, minuscule 157; this is the way how the ancient versions render this word, e.g. the Old Syriac, the Armenian version a.o.

8. Augustinus, *Contra Gaudentium Donat.*, I, 25, where he used the words 'compelle intrare' in this sense, justifying force against the heretics.

9. The structure of verse 24 grows out from the parable spontaneously. 'For' in v. 24 refers to the order given in v. 23, and the phrase 'my supper' in v. 24 is a reflexion of 'my house' in v. 23.

Jesus meant by it is so important that no effort should be spared, no single literary historical and textual fact overlooked, and no avenue of research neglected, to throw more light upon it.

Before we begin to unravel the intricate literary problems of this parable we must examine briefly a factor which has deeply influenced not only the understanding of the parable but also the later stages of its formation. This is the all-pervading and all-controlling allegorical interpretation which in the history of exegesis had grown so expansively that it could maintain a monopoly in the field for sixteen centuries. The best representative in the Eastern Church is Origen. Explaining the parallel account in Matthew, he finds that the host is God, the marriage of the king's son is the restoration of Christ's Church to Christ; the servants sent to call those who had been invited are the prophets; those who refused to come are those who did not hearken to the message of the prophets; the other servants sent out are another band of prophets, and the banquet prepared is the spiritual food of the mysteries of God. Within this general scheme, he finds meaning for details such as his imagination suggests. For example, the king's armies are the heavenly hosts, the town of the murderers is the system of the heterodox doctrines, etc., etc.¹⁰ For the ancient interpreters the parable was a mystical construction from its beginning to its end, as an allegory and, as such, an inexhaustible depot of information. For example, Augustine's explanation of the excuses is illustrative; the lot of ground means insolent lordship; the five yoke of oxen refer to the five senses which are called oxen because they are earthbound and oxen turn over the earth; and the wife is the delight of the flesh.¹¹ This stereotyped pattern was carried through the Middle Ages to the Reformation which aroused some fresh winds.¹² However, a resolute turn to the true understanding of the parables did not begin before the appearance of the epoch-making work of Prof. A. Jülicher.¹³

It is very important for us to see this all-pervading development as a perspective which through the centuries reaches back even into the New Testament time where it stood at the cradle of the formation of the tradition in its advanced stage. Our discussion, therefore, must constantly keep its eye on this perspective.

Further, much more can be done in order to illumine the background of our parable. This we owe to the fact that we possess two recensions of this parable in the New Testament, and the third, embedded in another stream of tradition which has emerged quite recently. Seldom are we in such a fortunate position to see things in our field of vision so manifest in the light of a comparative study. These are observations, literary-historical and textual, not created by the imagination of a student but are facts presented by our sources. As to what these facts mean, a conscientious student cannot

10. *Commentarius in Mattheum* XVII.

11. *Sermo* CXII.

12. Luther assumed that parables are allegories, but Calvin was dissatisfied with the allegorical method and honored the plain sense of the words of the Scripture.

13. The great contribution of his monumental work, *Die Gleichnisreden Jesu*, I-II, Tübingen 1888-1889, second edition in 1910, is this that he set the interpretation of the parables upon the right track: the parables are not allegories to be deciphered but plain stories.

do otherwise than to apply the same tested scientific method which is used in literary-critical work involving the question of the transmission of the recensions, with their primary and secondary elements, in classical literature, early Christian sources, or in any kind of source-critical research.

Our parable has a counter-part in Matthew 22, 1-14. This text gives reasons for special reflections. Both texts exhibit similarities to such an extent that we have to conclude, as did the authors in the ancient church, regardless of some opponents, that these two parables are the same in origin.¹⁴ In each the scene is a banquet. Furthermore, the essential components in the narratives are the same; invitations are sent out to bid the guests to come; those who are invited neglect to come; various reasons are given; the indignation of the host; and his decision to call others. Thus the gist of the parable is the same in both. Even the lexical foundation reveals the same.¹⁵

The deviations, on the other hand, are notably conspicuous if we look at them from the perspective with which we started our analysis. These accretions have the purpose of shaping towards an allegorical re-moulding of the original form of the parable. In this way, the master of the house in the Lukan tradition has become a king in the Matthaean recension, the banquet has been transformed into the wedding-feast of his son, and accordingly the role of one servant had to be replaced with the more complicated personnel of domestic establishment. Moreover, in the interest of the allegorical redaction elements had to be introduced even at the expense of logic.¹⁶ A group of invited ones treated the servants shamefully and killed them.¹⁷ Now this is very strange. An old enmity can hardly have existed between the invited ones and the king because, in this case, they would have not been invited at all. And yet these men treat the servants with incredible brutality. The rejection of accepted invitations, however insulting, one can understand but not the brutal killing of the servants who merely carried out the orders of their master. Still more perplexing is the carrying out of a punitive expedition. In his anger, the king sends an expeditionary force against these rebellious subjects and burns down their city.¹⁸ And yet, while the city smolders from the fire and ashes, the story goes on to relate that the supper in the banquet hall in the same city is prepared and the dinner is still on the table. All this manifests the power of the allegorical interpretation which could not be satisfied with the modest role of interpretation but has been far more demanding. It has actually reshaped and recast the text itself, pressing it into the mould palatable to this type of interpretation. As a result, the parable has taken on a form aiding and abetting a kind of sketch of the history of salvation describing the experiences of the prophets and evangelists, God's judgment in the destruction of Jerusalem, completing this outline of the history with the Last Judgment. When we take into account the role which allegory very early played in catechetical instruction and

14. So in the writings of Gregory the Great.

15. A detailed lexical analysis reveals a striking verbal or almost verbal coincidence.

16. Verses 6 and 7 appear as an unintelligible intrusion into the narrative. Who are the 'rest' in verse 6?

17. Matth. 22, 7.

18. Verses 6 and 7 are clearly a reference to the destruction of Jerusalem in 70 A.D., understood as God's act of punishment on Israel for the maltreatment of His messengers.

interpretation, it is not surprising that the primitive church began to shape the tradition itself in this way. The history of the process of allegorization thus already begins with an early stage of the formation of the canonical tradition itself.

Still more can be seen of the all-controlling and all-pervading power of allegorization on the transmission of this parable. Juxtaposing the Matthaean version of the parable with that of Luke, it becomes obvious that the Lukan version is superior¹⁹ owing to its straightforward character, logic and consistency. This we have already seen. But does this mean that it is entirely free of the all-pervading influence of allegorization and as such has preserved its original form?

It is gratifying that Luke usually does not allegorize and thus has preserved traditions without reshaping them. However, there are signs which call for caution. Already Jülicher noticed that even the simpler Lukan version has been modified to a certain extent. The suspicion that Luke reduced the number of servants because he allegorically understood this one servant to be Jesus seems to have no ground and this we may dismiss. Perhaps the main reason for this is that it is difficult to assume that the church would ascribe to Christ such an inferior and modest role.²⁰

There is, however, another feature which leaps to the eye and there is no doubt that this is a trait of allegorical provenance. This is the doubling of the servant's mission, after the rejection on the part of the invited ones, to tell others that the supper is ready. There are two sets of last-minute invitations. The first one takes place within the city, and obviously this involves the call to the publicans and sinners. The second one, to those on 'the highways and the hedges', i.e. to those outside the city, refers to the Gentiles. This, however, cannot be original as Harnack²¹ and Smith²² here assumed. It is the more conspicuous since this feature is entirely absent in the Matthaean version.

Even more important is an observation of historical nature. Namely according to the New Testament texts the extension of the Christian message to the Gentiles in the form of the Christian mission did not belong to the thought-world of Jesus in his earthly ministry.²³ Consequently this feature cannot belong to the original parable.

Moreover, the underlying historical scheme in this segment as a later element is too ostentatious for us to overlook its meaning. It clearly exhibits the development, which, of course, is historically true, namely, the extension of the gospel message in two stages: the first mission of the servant after the refusal of the invited ones concerns those who live in the same town where

19. R. Bultmann, *Geschichte der synoptischen Tradition*, Göttingen 1957, p. 189.

20. It is instructive that in the parable of the Vineyard, in Luke 20, 1-16, Luke distinguished the Son from the servants.

21. *The Sayings of Jesus*, London 1908, p. 121.

22. *The Jesus of the Parables*, Philadelphia 1948, p. 174ff.

23. Jesus envisaged the participation of the Gentiles but differently as the ingathering in the eschatological hour, cf. B. Sundkler et A. Fridrichsen, *Contributions à l'étude de la pensée missionnaire dans le Nouveau Testament*, Uppsala 1937.

the master of the house resides, i.e. the lower segments, the publicans and sinners in Israel; the second mission is extended to those beyond the boundaries of the town, i.e. to the Gentiles as the people beyond the borders of Israel.

Finally, as we have already observed this is just the section in the Lukan parable where the hand of the redactor, who took a phrase from verse 13 and inserted it here, is most patently obvious.²⁴ This is a fact that makes a further comment unnecessary.

Thus we can now summarize the results of this part of the excursion we have made. The truth is that even in the Lukan recension the process of allegorization has invaded the parable, shaping it for the purpose of a definite theological thought, transforming it into an allegory as the version in the Matthaean recension, only in a different way.

In our analysis of these literary critical problems, additional help comes from a quite unexpected quarter, thus allowing us to amplify our field of vision in this difficult area. The biblical student has every reason to be grateful for the emergence of a third recension of our parable. It is contained in a very ancient papyrus codex which came to light very recently. This, in many respects, unusual witness has resurrected from its grave the lost Gospel of Thomas in the Coptic translation. The material of the logia and parables preserved here in a part rests upon the same basic tradition as that of the Synoptic gospels. Though, in many cases, it is clear that this precious document represents the developed form of this tradition, there is the thrill that comes from the possibility that there are instances where its tradition seems to belong to an even older stratum. This is the case with the framework of our parable in this new recension. It is better to let it speak: 'Jesus spoke: "a man had (invited) guests, and as he had prepared the supper, he sent his servant in order to invite the guests"'.²⁵ Then follow the excuses which show expansion, and then: 'the servant came back; he said to his master: "those whom you have invited to the dinner have excused themselves". The master said to his servant: "go out to the roads, bring those whom you shall find, so that they (may) dine. Tradesmen and merchants shall not enter the places of my Father"'. In fact, this recension, which in its essential structure²⁶ obviously is derived from the same tradition as the Lukan recension, has only one mission of the servant after all invited begged off. In regard to this aspect there is every indication that we really have an older stage of the tradition before us. Furthermore, this new document so excellently substantiates the correctness of the outcome of our literary critical analysis. For what we observed previously about the provenance of the description of those to whom the last minute invitation was sent, as Luke's own insertion, taken from verse 13, finds such a splendid confirmation of which we

24. It should also be observed that the term *anaperous* 'maimed' occurs only in these two verses, in v. 13 and 21. This word appears in association with other similar terms in Diogenes Laertius and in Plato.

25. Logion 64: Coptic Gnostic Papyri in the Museum of Old Cairo, vol. I, Cairo 1956.

26. These basic features are: 1) 'a certain man' who arranged the banquet; 2) one servant was sent out; 3) excuses are reported. In all these points Luke's version and that of the Gospel of Thomas go against the Matthaean recension.

cannot hope to have a better one. The command in the Gospel of Thomas is what we expected. It runs simply; 'go out to the roads, bring those whom you shall find'.

In regard to these aspects there is every indication that in this document we really have an older stratum of the tradition before us. Finally, we stand face to face with a pre-Lukan structure of the parable which has not suffered under the pressure of allegorization.

Now we can draw together all loose threads. In the light of our analysis we can see clearly our way. In both recensions of the parable, not only in Matthew, but also in Luke, the parable has been subjected, though not to the same measure, to a process of allegorization the marks of which are evident. In them we can detect the interests of the primitive church at a later time. The purpose of the third evangelist, as he reshaped it, was to give a sketch of the history of salvation, particularly of the expansion of the Christian message. This is now clear and does not need to hold us longer.

Now, this being the case, the quest after the original form of the parable becomes an imperative. This is now not difficult to settle. In order to recover the original form of the parable, it is necessary that the accretions be removed. The remainder appears to be a story which becomes impressive by its simplicity and dramatic force. This may even well have occurred as an incident. However, if this is the case, Jesus used it for his own purposes.

3. Light upon interpretation

The upshot of this investigation brings us to the 'next and most important question, namely: what was Jesus' purpose in telling this story? This, of course, is far more important than what the tradition or the evangelists saw in it.

The analysis we have just completed removes a number of interpretations. In spite of this, the manifoldness in the picture of the attempts which have been made towards the understanding of the parable is still bewildering.

First of all, guidance to the interpretation has been seen in the context of the parable. According to this the setting is given in Luke 14, 1-15. Jesus was dining with a Pharisee and the course of the conversation among the guests led one to exclaim: 'Blessed is he that shall eat bread in the Kingdom of God'. Such quick and thoughtless expression of insincere religiosity prompted Jesus' reaction. In this case the parable is a reply to this attitude²⁷, making it plain that the privilege of sharing the feast of the Kingdom is not really valued, and excuses and pretexts are too easily invented to decline the offer. In reality there is reluctance among men to accept the offer of God's bounty.

This way of interpretation is more than dubious. It does not survive a critical examination. First, an introduction like this is a favorite type of

27. Smith, *The Jesus of the Parables*, p. 181f.

editorial device in the Third Gospel, and therefore a circumspect approach cannot build on it at all. Secondly, it is not probable that an actual situation in which a parable was spoken has been preserved. As an analysis shows all these are secondary as this is the case with the introductions and conclusions.

It has been felt that Jesus wished to express himself through this parable about the mystery as to how salvation is possible. According to this view Jesus took his stand regarding two extreme positions. On the one hand he rejects a mechanically operating predestination which from all eternity determines all those who will be in the Kingdom as well as those who will be excluded. On the other hand he rejects another extreme which understands salvation, described here as entry into the Kingdom, as something man can undertake on his own initiative. The two essential points in his teaching are that no man can enter the Kingdom without the invitation of God, and that no man can remain outside it but by his own deliberate choice.²⁸ This, however, is an approach that stems from the typical questions the Western man has had, and ignores the fact that we have to do with texts that belong to the Semitic Orient.

Another way to understand the parable has seen in it a vindication of Jesus' ministry and his message. His turning to the outcast is justified here vigorously. 'You have been recalcitrant like the respectable guests who declined to obey the summons to the banquet; hence the call goes out to the beggars and the poor'.²⁹ This, however, is an interpretation which does not exploit all the resources the parable contains and therefore suffers under its inherent weakness.

Having done the preparatory work with the outcome that Jesus did not want to give a sketch of the history of salvation, and having critically examined a number of approaches to our parable, we are now ready to tackle this question from the positive side.

When we begin to think in this direction, the first thought excited is, of course, the popular one, namely the possibility that lies on the surface—the guilty ones who reject the invitation are naturally the Pharisees and scribes, the religious aristocracy in Judaism. If this is the case, then the parable was meant to be a warning addressed to the conventionally religious in Israel who failed to respond to the call. Thus, through this parable Jesus' judgment strikes these men who once again are entrapped and put on the spot. Jesus again impresses upon them the lesson that they have excluded themselves. Moreover, he tells them that they will remain permanently excluded. They are completely mistaken in their false security that there will always be a place kept reserved at the table. They will be awakened with a shock when Christians will occupy their assumed places in the heavenly banquet, originally reserved for them.

However popular this explanation is, which delights the believers with a pleasant and complacent outlook to get the places reserved originally for

28. T. W. Manson, *The Sayings of Jesus*, London 1949, p. 130.

29. J. Jeremias, *The Parables of Jesus*, New York, 1955, p. 102f.

others, we must respect the parable itself and take the trouble to listen to what it wants to say. Any justification for the assumption that the parable must be taken as a rebuke to the religious leaders of Israel, the Pharisees and scribes, crumbles away when we focus our attention upon the facts which the parable presents. First, it is difficult for us to believe that Jesus would characterize the religious leaders of Israel as those initially called and thus to justify their self-laudatory opinion of having been so invited. Such a picture would give an oblique impression that these leaders were regarded as those especially invited, while, in fact, all the people of Israel were invited and as such were encouraged at every gathering in the synagogue to take heed of the invitation.

Furthermore, when we look more carefully at the excuses which the parable registers, we find that the pretexts presented are counter to anything the Pharisees and scribes would adduce. This kind of preoccupation simply does not reflect the reaction which could predictably be expected from these quarters. This observation is an additional reminder that a false spoor is being tracked.

Thus, we have no other way than to leave the current explanation where it is and to turn to the parable itself in our search of its meaning. In order to avoid any possible sidetrack, we must try to proceed in such a way that we work from within the parable itself, unfolding its central thoughts.

It is safe to say that the crucial point of the parable upon which the whole development of the narrative rests, causing the justified indignation immediately aroused, is the fact of the refusal of the invited ones. This is the knot in the whole *mise-en-scène*, and on this we direct our search-light in the hope of finding the essential clue. First of all, it is not simply a matter of having the invited ones before us; rather, they are the invited ones who had accepted the invitation. It is important to take cognizance of this situation. When the servant tells the invited ones that the supper is ready and that they are now to come, this message did not come to these persons as a surprise. In addition, their excuses offer ready pretexts. But the real reason for their refusal is simply that they did not want to attend the banquet. Why the change? Because, at this point, they found themselves in the situation of no longer enjoying the prospect at the thought of being invited. However they may have rejoiced about the invitation at the time they accepted it, at this moment they realize that the following of the invitation provides no satisfaction whatsoever. Indeed, to their chagrin, it means now inconvenience and intrusion—a commitment which is annoyingly bothersome. It was less disquieting to refuse to honor the commitment.

Thus the parable unfolds the tragic situation which we all know so well from our own experience. We all know how easy it is to accept engagements well beforehand but how difficult it is to keep them when the time comes to honor them. There is no doubt that the clue which the parable gives is to be found here.

This outcome throws a flood of light on the meaning of the parable. If we take these clear and unmistakable suggestions seriously, then the situation depicted in our parable is nothing else than the inner problem which concerned those whom his ministry had touched and who, by his person and message, had been drawn into the orbit of his influence. As to what this problem was, let us be instructed by the tradition in the Synoptic Gospels. The thing which concerned Jesus in his ministry was that his call to follow him, and the acceptance of that call was not heeded in ultimate seriousness which involves complete commitment. A number of sayings come back again and again to the same point that it is impossible to accept his call to follow him without commitment. If one is to follow him, he must take the cross to himself,³⁰ the sign of repentance and commitment. The same problem is unfolded in the narratives among which several short episodes serve the same purpose with particular emphasis: the acceptance of the invitation to follow him collided with the reluctance to follow his call according to the way he had established. In one he compares this attitude with the son who promised to obey his father's command, but afterwards did not keep his promise.³¹ 'To another he said: "Follow me". But he said: "Lord, let me first go and bury my father." But he said: "leave dead to bury their own dead"'.³² In another episode, the same appears: 'Another said: "I will follow you, Lord, but let me first say farewell to those at my home." Jesus said to him: "no one who puts his hand to the plough and looks back is fit for the kingdom of God"'.³³

These sayings and episodes actuate the recognition that our parable has the same 'Sitz im Leben'. This time Jesus uses a parable to insist that his call is not just an invitation, vague and indefinite, but requires decision, determination, renunciation and commitment. He can use only those who are willing to respond.

With this aspect in mind, a fresh look at the parable sees that all these elements which have been passed over now become alive and meaningful, radiating an urgency for self-examination. It also constitutes a warning. These three guests had gladly accepted the invitation. But at the moment the invitation ceased to be an indefinite engagement and became a challenging reality, things changed. One feels that the most urgent matter before him at that moment is his livelihood; the second feels that, at that moment, his business is more important; and the third, at that moment, does not want to be bothered by serious matters at all. All are engaged with affairs that occupy heart and life, and they are satisfied completely with life as it is; no change is necessary, and so doing, they exclude themselves from the challenge.

It is gratifying that the literary critical discipline has rendered such a service which enables us to deepen our understanding of the parable. Indeed, it no longer provides us occasion to admire the sketch of the history of salvation, but suddenly turns a complacent outlook that enjoys the rebuke

20. Matth. 10, 38 and parallels.

31. Matth. 21, 28-31.

32. Luke 9, 59-60.

33. Luke 9, 61-62.

directed against the religious leaders in Israel, and the outlook of getting the places at the dinner-table reserved for them, into a most serious self-examination. It now speaks to us in a way which is very disquieting, demanding introspection since our own fate is at stake. The voice which speaks with such an urgency is certainly the voice of Jesus.

Søren Kierkegaard

*(This chapel talk was given Monday, May 6, 1963 by
Professor Johannes Knudsen)*

Yesterday was the one hundred fiftieth anniversary of the birth of Søren Kierkegaard. The event of his birth and the accomplishment of his short but intensive career deserve commemoration even in a chapel service. Should someone object that it is not fitting to make such a commemoration in the context of a chapel worship, should someone indeed reflect that it would be in violation of Kierkegaard's innermost analysis of man in his relation to God to mention him from the pulpit, then the answer would be, in the evasiveness of academic talk, that "the point is well taken." It is not justified to mention Kierkegaard, or any other human being, from the pulpit in any other context than the proclamation of the gospel. In the pulpit the gospel must be primary and overshadowing at all times. The question is therefore legitimate: Can Kierkegaard's life and thought be of help to us in the proclamation of the gospel?

The answer is Yes and No in the dialectic of argument so dear to Kierkegaard's heart. It is Yes, because he has cleared away so much that obscures the gospel. He who was himself an inspired romanticist has shown how romantic idealism has nothing to do with the gospel. He who tried so hard to discipline himself has torpedoed the notion that desire or experience or even the torturous discipline of the will has anything to do with the realization of God's salvatory will and with the appropriation of his saving grace. He has particularly blasted all pompousness and superficiality in connection with the gospel and the church. Should anyone be inclined to believe that officiousness and outward formality can further the gospel, or that it is even advantageous for pious behavior, he must read Kierkegaard.

Kierkegaard has not only helped clear the air or clear the ground of rubble. He has pointed to the very centrality of the Christian problem and the Christian task. For this we must be ever grateful. For him the gospel is centered in sin and grace. As few others he has penetrated to the heart of the human and the Christian problem. Before God we stand with a burden of guilt. This burden we cannot lay aside, and we cannot carry it to the goal of satisfaction. We cannot minimize it with alibis or with excuses, and we must stand in judgment. In a sense this has not made the proclamation of the gospel easier, for the burden has been accentuated. It has, however, helped to clear away much that obscures or is irrelevant.

Kierkegaard *has* also helped to make the proclamation easier. This he has done by pointing to the centrality of God's salvatory act. He rested himself in the atoning death of Christ. When one reads the complicated discussion of the relevance and the contemporaneity of the gospel, all that which makes Kierkegaard a pioneer existentialist, one wonders where the simple and clear

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gospel is voiced. When one reads his sermons, however, and the last clear confession on his death-bed, the pure and uncomplicated gospel comes forth. Trust in God like the birds in the air and the lillies of the field. Rest yourself in the grace of God in Jesus Christ. In his last days he was asked, if he could pray, and he answered: Of course! I pray for the forgiveness of sins, that all may be forgiven. Then I pray that I may be delivered from despair in death. To the further question: Is this because you believe in and flee to the grace of God in Christ, he answered: Naturally! What else?

In another sense, however, Kierkegaard has made the proclamation of the gospel more difficult. He knew that he carried a burden of guilt, and he knew that his sins were forgiven in the salvatory act of Jesus Christ. What troubled him, as it should trouble all of us, was the question, simple and direct, of significance to the housewife as well as to the professor: How can this salvatory act become a reality to me—now? Many of the answers given to this question by a complacent and a confused and a conforming Christendom crumble before his penetrating analysis, and Kierkegaard has fortunately made it more difficult for us to say much of the nonsense which we do say—even from the pulpit. We must thank God that he has made this difficult. We must be grateful that his persistent and penetrating voice cuts through our sham and pretense. By what right and by what means can we rest in the grace of God?

His question is all-important. Basically his answer is completely right. We can find peace in the grace of God, not by any effort of our own, not because this is a reasonable thing, easy for the mind, but because we make a leap of faith. This leap is not a human effort, of course. It is an act of God and a trust in this act. When this act of faith has to be hammered out in the dialectic of thought, some of us have difficulty in becoming disciples of Kierkegaard, which incidentally is exactly to his liking. As for me, I find my assurance in the worship and in the sacraments of the church. This does not mean, however, that we cannot be deeply grateful to Kierkegaard for his delineation of the problem and for his clear confession and his clear proclamation of the saving grace of Jesus Christ.

Kierkegaard taught us that life is as uncertain as existence in a frail boat upon a mighty ocean. He has also taught us that the one who rests in the love of God rests in the assurance of faith. Let us express this with the words of his own meditations:

"Therefore Thou, my Lord and Savior, Thou whose love covers the multiplicity of sins, when I am rightly aware of my sin and the multiplicity of my sins, when out of the righteousness of heaven there is only anger over me and over my life, when there is only one person on earth whom I hate and abhor, one person from whom I would flee to the ends of the earth, myself: then I will not make an effort at that which is ever vain, but I will immediately flee to Thee, and Thou wilt not deny me the refuge which Thou in love hast offered to all, Thou wilt withdraw me from the eye of justice, save me from this person and from the remembrance with which he tortures me, Thou wilt help me to become a changed, a different, a better person,

to dare to remain in my hiding place, forgotten by justice and by that person whom I abhor."

"The one who lives many centuries after Christ, when he is ravaged by doubt that also his sins have been forgiven, he will still find the comfort as if he hears Christ say to him: Have faith! I have given my life to earn the forgiveness of your sins. Have faith! Greater assurance is not possible!" Amen!

PRAYER

Lord Jesus Christ! Thou who did not come into this world to judge, Thou who nevertheless by being Love, which was not loved, became judgment upon the world! We call ourselves Christians, we say that we have no one to whom we can go but to Thee — alas, to whom should we go when the fact, that we love so little, through Thy love also becomes a judgment upon us? To whom, O disconsolateness, if not to Thee; to whom, O despair, if Thou wilt not really and forgivingly receive us, forgiving our great sin toward Thee and toward Love, we who sinned greatly by loving little!

Sören Kierkegaards Samlede Vaerker XII p. 271.

Seminary Honors Professor Arthur Vööbus

129. ROBERT H. FISCHER

On May Day of this year the seminary community proudly acclaimed its distinguished professor, Dr. Arthur Vööbus, for his scholarly achievements, and in particular for a recent literary discovery of first-rate importance for the history of the early church. Dr. and Mrs. Vööbus were guests of honor at a tea held in the seminary library, with the entire seminary community and representatives of neighboring theological faculties in attendance.

Generating all the suspense and excitement of a masterful whodunit, Dr. Vööbus described his discovery last summer of a large codex which proved to contain the decisions of church councils in the Syrian Christian Church over a period of 260 years in the 7th to 9th centuries. Until now scholars had not had a single hint even of the existence of such canons. The Syrian Church preserved many traditions of early Palestinian Christianity which were forgotten in the West. The new discovery therefore adds significantly to a body of literature which offers unique insights into the life of primitive Christendom. It also throws a flood of light upon the thought, piety, and culture of Christianity in Syria and Mesopotamia. This brand of faith, though declared heretical by the Greek and Latin churches and generally ignored after Muslims had overrun the territory, nevertheless exercised an enormous influence upon Christianity from India and the Caucasus to Ethiopia.

This discovery was no mere accident, says Prof. Vööbus, but the "crowning event of a long search" into Syrian literature. Beginning in 1933 Dr. Vööbus has systematically examined all the manuscripts in every Syriac collection in free Europe, Asia Minor, and North Africa, gathering all the official church decisions of various kinds. This painstaking, 30-year-long, war-interrupted project was brought to a happy conclusion last summer by a six-month trip, made possible by a grant from the American Council of Learned Societies, which took Dr. Vööbus to ten cities in Lebanon, Jordan, Syria, and Turkey. It was in Damascus, in the residence of the patriarch of the Jacobite (Syrian) Church, that he made the astonishing discovery of the ancient church records. Dr. Vööbus is now at work preparing a volume which will contain the text, a translation, and a commentary on this remarkable document. On March 22 of this year he presented a preliminary report on it at the meeting of the American Society of Church History at Princeton. Meanwhile, his great collection of Syrian church canons will be published in three volumes, beginning in 1963.

The world-renowned scholar, now 54, was professor of Church History at the University of Tartu in Estonia until forced to flight by the Communists during World War II. Only two members of a theological faculty numbering nearly a dozen miraculously survived the Russian invasion. After several years, first in an internment camp under the Nazis and later as a

refugee, he came to America in 1948, joining the Maywood Lutheran Seminary faculty as professor of New Testament interpretation.

His prodigious scholarly research in the New Testament and the ancient church of the east has borne amazing fruits. Over the span of 25 years he has published 90 works, ranging from brief essays to multi-volume books. Eighty of these studies have been issued since his arrival in America. They have been written in four languages—Estonian, English, German, and French, and published in six countries besides the United States—Sweden, France, Belgium, Italy, Germany, and Austria. These writings have appeared in scholarly periodicals, great encyclopedias such as the *Britannica*, the 20th Century, and the Roman Catholic *Lexikon fuer Theologie und Kirche*, and in series of learned monographs such as *Corpus Scriptorum Christianorum Orientalium*, as well as independent publications. Some of his most important works have been issued from Roman Catholic presses in Rome and Louvain. Major works include "Studies in the History of the Gospel Text in Syriac," "Early Versions of the New Testament," and a large "History of Asceticism in the Syrian Orient," two volumes of which have appeared so far. A book on "The Earliest Eucharistic Traditions" will soon go to the press.

Dr. Vööbus' chief scholarly writings fall into four classes. One deals with researches in the biblical text, so important for establishing the real meaning of the sacred record itself. A second type interprets specific biblical passages and themes, such as the records regarding the first Easter, the early understanding of Jesus' Last Supper and the Christian Eucharist, or the primitive Christian creed found in I Cor. 15. A third class describes and analyzes recent literary discoveries in the areas of New Testament and early Christian history. Finally, Dr. Vööbus writes voluminously on the church life and thought of the hitherto little-known Christianity east of the Greek sphere, between Syria and Persia, and in other parts of the Near East. Beside these scholarly works stand his many aggressive writings against Communism, which he has experienced at first hand and has studied closely.

A group-project of direct importance to parish pastors is the series of volumes, now under way, expounding all the Gospel texts of the Lutheran church year. This project is the fruit of many years' collaboration between Dr. Vööbus, Dr. H. Grady Davis, and Dr. Joseph Sittler (now of the University of Chicago Divinity School) in a unique course at the Maywood Lutheran Seminary. Dr. Vööbus minutely analyzes a given biblical text to seek its essential meaning. Dr. Sittler, the systematic theologian, next examines the significance of this message within the Church's proclamation of the Gospel. Dr. Davis, the professor of preaching, finally suggests how this message may be proclaimed in the sermon.

An enormous task, but also a great honor, has come upon Dr. Vööbus in his appointment to a five man international committee which will issue a new edition of the Greek text of the New Testament in the light of our greatly expanded knowledge of ancient manuscripts. The project, sponsored

by the Bible Societies of America, Scotland, Holland, and Wuerttemberg (German), has been under way since 1956. The first volume, containing the text itself, is to be printed in 1966, with special studies to come subsequently. The five members of the committee are Prof. Vööbus, Dr. Allen Wikgren of the University of Chicago, Dr. Bruce Metzger of Princeton, and two European scholars, Dr. Matthew Black of Scotland and Dr. Kurt Aland of Germany.

Recipient of many scholarly honors, Dr. Vööbus twice has received the coveted Guggenheim Memorial Foundation fellowship to aid him in his research projects.

Along with his extraordinary labors in original scholarly research, Prof. Vööbus still finds great satisfaction in teaching beginners biblical Greek and introduction to the New Testament, as well as guiding advanced seminarians and graduate students. A graduate course at the seminary this summer on "The Origins of the Eucharistic Traditions" will present some results of his recent researches.

Dr. Vööbus lives in Maywood with his wife and daughter Eti, and his widowed mother. His father, separated from the family in the catastrophe that befell Estonia, and heard from only once again in the intervening years, was reported to have died in Estonia in 1955. An older daughter of the Vööbuses, Ruth, has completed her sophomore year at Lake Forest College.

History Books To Chew On

ROBERT H. FISCHER*

Book notices are not the normal *specialité du jour* in the Record's summer menu. However, I have won the chef's approval to prepare you a blue-plate special of unusual new historical books which I expect are going to prove staples in the most elite menus. No complete smorgasbord, mind you, though I am mightily tempted to pad the list. I mention these few because they will arouse considerable discussion, they will invalidate a lot of our comfortable generalizations and stretch our underdeveloped or atrophied mental muscles, and they will serve for a long time to come as standard references or at least bottlenecks for an intelligent approach to their fields.

Heiko Oberman's *Harvest of Medieval Theology* (Harvard Univ. 1963) no doubt will plow up the field of Reformation theology. Even among Reformation specialists, a vast amount of ignorance and false witness has prevailed concerning the relation between the reformers and the late medieval matrix of their thought. To mention only a few examples: until recently late Occamist theology has generally been regarded as decadent with regard to both its intellectual quality and its Roman orthodoxy; actually, Gabriel Biel's works were a respected authority during the debates at Trent. Even the late Otto Scheel, who wrote a thousand learned pages on Luther up to 1514, was unaware that the "Summa Angelica" was not Aquinas' Summa but a handbook on pastoral counseling by an author named Angelus. Thirdly, Francis Clark, S.J. has recently shown (*Eucharistic Sacrifice and the Reformation*) that much of the Protestant and Anglican attack against the idea of a eucharistic sacrifice simply distorted Roman doctrine. Oberman's prize-winning book on Gabriel Biel, the nominalist whom Luther virtually knew by heart, is the first real frontal attack in English in this most promising sector of historical study, the immediate background of the reformers' thought. A critical edition of Biel's works will follow, and studies of other late medieval theologians under whom Luther was nurtured. Oberman's book is very technical, but it is going to help change our notions of Luther's relation to Roman Catholicism. Lutherans should don their Latin armor and sign up for a hitch in this campaign.

Left-wing reformers used to be contemptuously lumped together as "fanatics," or condescendingly dumped out as having no significant place in the history of doctrine. Only about a generation ago did the study of the "Left Wing" develop into a recognized field of Reformation historiography. About the turn of the century when a "Heroes of the Reformation" series was projected, and Baptists were invited to nominate their hero, they came up with—Balthasar Hubmaier! (Have you met him?) Things have changed! George H. Williams' 900-page magnum opus, *The Radical Reformation* (Westminster, 1962), amply demonstrates that the Reformation was far more complex than a story of a few major groups surrounded by a large

* Professor of Historical Theology.

number of negligible "also-rans." Many are the permanent contributions of the Left Wing to Christianity, and even where we disagree with it, permanent is its challenge to us. Williams suggests classifying the two major Protestant reformations as "Magisterial" and "Radical." I strenuously pick several bones with his inferences that the conservative reformation, Lutheran and Reformed, was by nature tied to the magistracy and that the "Radicals" were the people who really were radically serious about their Christianity; again, that conservative reformer is to radical reformer as renovator is to innovator. But apart from judgments, here is the first technically competent, fully comprehensive study in any language on the Radical Reformation, a beautifully organized work of prodigious scholarship culled out of a dozen languages and spanning almost the entire continent of Europe. It is a kind of voter's registration card; with this book Left-wing scholarship has attained full maturity. No longer dare the Protestant Reformation be treated simply as Lutheran, Reformed, Anglican and—uh—et ceteras!

Another recent arrival may perhaps be called, in a more modest way, a landmark in its field. I doubt if it is too bold to say that Sidney Mead's readable *The Lively Experiment* (Harper & Row, 1963) is a sign that American church historiography is coming of age. It would be wrong to speak condescendingly of Sweet's enormous pioneering work, but with all respect I am inclined to regard it as exuberantly adolescent in quality of judgment. (Cf. Mead's essay in *Church History*, 1953). Though Mead has written comparatively little, he probably is more widely cribbed than any other American church history expert. Many LSTC graduate students remember his teaching gratefully. Especially now, when American Lutheranism must face more manfully and faithfully the question what it is and what its real task is, Mead's book will offer abundant and flavorful food for our thought. Contrary to our traditional predilection, we cannot face this question unless we view Lutheranism in its broad American context. Mead's interpretation of this context—who American Christians are, and how they got that way, and whither they are tending, will be immensely stimulating to those who tackle this task. While I'm at it, I must mention some other superb new tools for the study of American church history. (1) *American Christianity: Interpretation and Documents*, by H. S. Smith, Handy, and Loetscher (Scribner, 1960-63), is a fabulous two-volume collection of wide-ranging documents, prefaced with excellent introductory sketches and topped off with a useful bibliography—and even pictures! (2) J. W. Smith and Jamison's *Religion in American Life* (Princeton, 1961) at present includes two volumes of interpretation, topically written by several authors including Catholics and Jews: 1. "The Shaping of American Religion," 2. "Religious Perspectives in American Culture;" and a two-part Volume 4, a huge "Critical Bibliography of Religion in America" compiled by Nelson Burr of the Library of Congress (excellent, though not too good on Lutherans). (3) Edwin Gaustad's *Historical Atlas of Religion in America* (Harper & Row, 1962), denominationally organized within historical periods, presents an extremely helpful collection of maps, charts, and statistics tied together with the author's commentary.

Kenneth Latourette, still going strong, has completed his huge five-volume *Christianity in a Revolutionary Age* (Harper, 1958-62). Latourette says of his earlier one-volume history of Christianity that its chief distinction is to treat this history deliberately in a world-wide setting, not simply as a story of western Christendom. His new work of three volumes on the 19th C. and two on the 20th, shaped by the same potent conviction, should help us to emerge from our Western cultural provincialism and recognize the "one great fellowship of love throughout the whole wide earth."

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Fall Issue

November, 1963
Vol. 68, No. 4

Calendar

1963-1964

Registration for New Students.....	2:00 P.M., Fri., Sept. 6, 1963
Orientation for New Students.....	Fri. to Mon., Sept. 6-9, 1963
Registrations for Middlers.....	1:30 P.M., Mon., Sept. 9, 1963
Registrations for Seniors.....	3:00 P.M., Mon., Sept. 9, 1963
Opening Service	10:00 A.M., Tues., Sept. 10, 1963
Fall Quarter Begins	1:30 P.M., Tues., Sept. 10, 1963
Fall Quarter Ends	12:20 P.M., Fri., Nov. 22, 1963
Winter Quarter Begins	8:00 A.M., Mon., Nov. 25, 1963
Thanksgiving Recess Begins.....	12:20 P.M., Wed., Nov. 27, 1963
Thanksgiving Recess Ends.....	8:00 A.M., Mon., Dec. 2, 1963
Senior Comprehensive Examination.....	Mon. to Fri., Dec. 2-6, 1963
Christmas Recess Begins	12:20 P.M., Fri., Dec. 20, 1963
Christmas Recess Ends.....	8:00 A.M., Mon., Jan. 6, 1964
Winter Quarter Ends	12:20 P.M., Fri., Feb. 21, 1964
Spring Quarter Begins	8:00 A.M., Mon., Feb. 24, 1964
Holy Week Recess Begins.....	12:20 P.M., Fri., March 20, 1964
Holy Week Recess Ends.....	8:00 A.M., Tues., March 31, 1964
Spring Quarter Ends.....	12:20 P.M., Fri., May 15, 1964
Commencement	8:00 P.M., Thurs., May 14, 1964

GRADUATE STUDIES

FALL SEMESTER: September 17, 1963 to January 14, 1964

SPRING SEMESTER: January 21, 1964 to May 12, 1964

LECTURES AND CLASS SESSIONS ON TUESDAYS

SCHOOL OF MISSIONS

FALL QUARTER: September 10, 1963 to November 22, 1963

WINTER QUARTER: November 25, 1963 to February 21, 1964

SPRING QUARTER: February 24, 1964 to May 15, 1964

THE 1964 SUMMER SESSION

FIRST SESSION: June 29, to Friday, July 17, 1964

SECOND SESSION: July 20, to Friday, August 7, 1964

(Two lectures or class sessions daily in each course)

The Record
Lutheran School of Theology
Maywood Campus



Fall Issue

1963

THE RECORD
LUTHERAN SCHOOL OF THEOLOGY

Vo. LXVIII

MAYWOOD, ILLINOIS, NOVEMBER, 1963

No. 4

Second-class postage paid at Maywood, Illinois

THE RECORD, Lutheran School of Theology, Maywood Campus is published on the 15th of February, May, August, and November. Subscription in the U.S.A. and Canada, \$1.00.

Address: Lutheran School of Theology — Maywood Campus
11th Avenue and Van Buren Street, Maywood, Illinois.

Editor: Dr. Armin G. Weng.



PASSAVANT DORMITORY

President Elect Stewart W. Herman

Lutheran School of Theology is eagerly awaiting the arrival in January of its first president, Dr. Stewart Winfield Herman.



Dr. Herman, is executive secretary of the Division of Lutheran World Federation Affairs of the National Lutheran Council. He is also secretary of the NLC's Department of Lutheran Cooperation in Latin America and director of the LWF's Committee on Latin America.

More than half of Dr. Herman's nearly 30 years in the ministry have been spent overseas, as a post-graduate student, pastor of the American Church in Berlin, in government war service, and as an administrator of church relief and refugee programs.

Stewart W. Herman was born in a Lutheran parsonage at Harrisburg, Pennsylvania, on August 4, 1909. He was graduated from Gettysburg College in 1930 and from Gettysburg Theological Seminary in 1934. The college honored him with the degree of Litt. D. in 1945.

Ordained by a synod of the former United Lutheran Church in America in 1934, he went to France and studied at the University of Strasbourg, where he obtained a B.Th. degree in 1935. Later he also studied at the universities of Goettingen and Berlin in Germany.

Originally, Dr. Herman planned to spend a year abroad, but he stayed to serve as pastor of the interdenominational American Church in Berlin and was there from 1936 to 1941. After the outbreak of the war in September 1939, he assisted the American Embassy with its responsibility for civilian internees and war prisoners.

When the United States was drawn into the conflict in December 1941, the American pastor was interned for five months at Bad Nauheim. Exchanged in June 1942, he returned to America.

In 1943, Dr. Herman lectured widely in this country and engaged in a preaching mission in England. A guest lectureship at Hamma Divinity School was interrupted when he was called to serve for eighteen months in England with the Office of Strategic Services of the United States Government.

Immediately after the war, Dr. Herman spent two years (1945-47) on the staff of the World Council of Churches at Geneva, Switzerland, as deputy director of its Department of Reconstruction and Relief, which co-ordinated the first attempts to bring material and financial help to the stricken areas and churches of Europe.

When the Lutheran World Federation, also headquartered at Geneva, inaugurated a Service to Refugees, Dr. Herman became its director in July 1948 and served until mid-1952. In this capacity, he supervised a world-wide program of welfare, resettlement and spiritual ministry in behalf of thousands of Lutherans and others rendered homeless by World War II and its aftermath.

In October 1952, Dr. Herman was named executive secretary of the National Lutheran Council's new Division on Lutheran Cooperation in Latin America and at the same time the director of the LWF's newly established Committee on Latin America. He maintained his dual office in New York.

When the NLC organized a Division of Lutheran World Federation Affairs in January 1956, its Division on Lutheran Cooperation in Latin America was incorporated into the new structure as a department. Dr. Herman became executive secretary of the division and secretary of the department and also continued as director of the LWF's Committee on Latin America.

Dr. Herman has participated in all the major assemblies of the LWF, at Lund in 1945, Hannover in 1952, and Minneapolis in 1957 and was a leader in its Fourth Assembly at Helsinki this summer.

Dr. and Mrs. Herman at present reside in Montclair, New Jersey. They are the parents of twin sons, Nicholas and Christopher, 16, another son, Stewart, 14, and a daughter, Lynda Elizabeth, 12, all born in Switzerland.

When he assumes his position as president of the merged seminary, Dr. Herman will establish an office either in the loop or near the University of Chicago. His main effort at the outset, will be directed toward the goal of raising the necessary funds and erecting the necessary buildings so that the present two campuses may be consolidated in one location near the University of Chicago.

His will also be the task of carrying out the educational policies set forth by the Board of Directors. To that end, Dr. Weng will assist him on the Maywood Campus, serving as administrative vice president. In like manner on the Rock Island Campus, Dr. Karl Mattson will serve as administrative vice president. Dr. Herman has already visited both campuses, attended several meetings and held conferences with Drs. Weng and Mattson.

The Lutheran School of Theology looks forward to continued growth and progress under the leadership of Dr. Herman.

Record Enrollment

The campus began to hum with activity on September 6 when 50 new students arrived for the orientation program which precedes the opening of a new school year. The 51 students came from 38 colleges and 18 synods; 22 are married and have 13 children. In addition there are 23 in the School of Missions and 10 full time graduate students.

The honor for having the largest number—5—goes to Augustana. Three each came from Carthage, Thiel, U. of Wisconsin, and Midland; 2 are graduates of Pacific Lutheran U. One each came from schools as widely separated geographically as Dartmouth, U. of Idaho, U. of Puerto Rico, Miami U., Valparaiso, U. of Pittsburgh, Gustavus Adolphus, etc. Maywood students have come from all parts of the United States, from Puerto Rico and from Canada.

This year's orientation, planned by Acting Dean J. Stephen Bremer and a student committee headed by Larry Wick, began with a service of worship at which Dr. Weng preached. Present also were synodical presidents or their assistants from seven L.C.A. synods, who, following the service, interviewed the students from their synods. Thus, in the very beginning, was established a liaison between the Church and the student.

Juniors

DAVID IRWIN ABRAM is a graduate of Westminster College, New Wilmington, Pennsylvania, with a major in history and has pursued graduate studies at the University of Colorado and the State University of Iowa. Before entering the seminary Dave served as a communications officer in the U.S.N. and taught secondary school. Dave is 28, married and has one child. He and his wife, Joan, are members of Trinity Church, Boulder, Colorado, the Reverend Jack Lundin, pastor.

EDSEL WILLARD AHO served as an officer of the U. S. Treasury Department in the Michigan district for 13 years before entering Seminary. He is a graduate of the Walsh Institute of Accounting and served in the U.S.N. during World War II. Edsel has been very active in his home congregation, Hope Church in Detroit, the Reverend Frederick Jacobi, pastor, and has served on committees of the Michigan Synod. He and his wife, Barbara, have three children.

EDWARD ROBERT ALLER (Ted) is a graduate of Dartmouth College with a major in history. Holy Communion Church, Racine, Wisconsin, the Reverend Kenneth Hurst, pastor, is his home congregation. Ted is 22 and single.

ROGER VERNER ASPLUND is a native of Chicago and a member of Unity Church, the Reverend Paul P. Kuenning, pastor. Roger is 22 and plans to be married in December of this year. He is a graduate of Carthage College.

CHARLES MARSHALL AUSTIN was graduated from Midland College with a major in English. Continuing his interest in journalism Chuck is working part time at the Maywood *Herald*. His home congregation is St. Luke's, Sioux City, Iowa, the Reverend Stanley G. Ecklund, pastor. Chuck is 22 and was married last August to Janet Singer.

KARL CLAUDE BITTENBENDER served as a naval officer for three years before entering seminary. He is a graduate of the University of Idaho with a major in mathematics. Karl and his wife, Doris, come from Arlington, Virginia, and are now members of First Gethsemane Church in Chicago, the Reverend Arthur L. Mahr, pastor. Karl is 26 years old.

JERRY JEROME BORMAN is a graduate in biology of Valparaiso University. His home congregation is St. Paul's Church, Guttenberg, Iowa, the Reverend Howard I. Black, pastor. Jerry served four years in the U.S. Air Force before entering college. He is married and his wife, Janet, teaches school in Maywood.

JAMES KEITH BORNZIN is a member of Grace Church, La Grange, Illinois, the Reverend George Bernard, pastor. He is a graduate in engineering of Northwestern University Institute of Technology. During college Jim spent his summers working for the International Harvester Company in design analysis. Jim is 22 and unmarried.

NEAL GORDON BUCKALOO is a graduate of Carthage College with a major in history. His home is in Dixon, Illinois, where he is a member of St. Paul's Church, the Reverend George Curran, pastor. Neal is 22 years old and single. He has been active in the Luther League of Illinois (LCA), having served as president and also chairman of the L.L. synodical constituting convention.

EDELMIRO CORTES is a native of Bayamon, Puerto Rico. He and his wife, Providencia, their three sons, are members of St. Stephen, the Martyr, Church, the Reverend Cesar Cotto, pastor. Ed is 31 years old and worked for the Department of Finance of Puerto Rico before entering the University of Puerto Rico. While attending seminary, Mr. Cortes has been conducting Spanish services at Wicker Park Church in Chicago.

KEITH DAVIS, JR., is a member of St. Peter's Church, Hay Springs, Nebraska, the Reverend Edward Johnson, pastor. After attending Grand View Junior College, Keith transferred to the University of Nebraska in Political Science. Throughout college he was active in Luther League of the AELC and is now a member of the Executive Committee of the Luther League of the LCA. He is 22 years old and single.

MICHAEL HENRY DISMER is a member of St. Paul's Church in Davenport, Iowa, Dr. Emerson Miller, pastor. Mike is 22, single, and a graduate of St. Olaf College with a major in history.

GEORGE ROBERT KAISER was graduated from North Park College with a major in philosophy. Luther Memorial Church, Chicago, the Rev-

erend K. Bruno Neumann, pastor, is his home congregation. George is 24 and unmarried.

MARIS KIRSONS is a member of St. Paul's Latvian Lutheran Church in Maywood. His parents are well known to the seminary community. His father is Pastor Paul Kirsons, instructor in New Testament Greek and his mother, is dietician at the seminary. Maris is 23, single and a graduate of Augustana College with a major in history.

DONALD RALPH KOEPKE is 21 and unmarried. His home congregation is Westwood Church, Elmwood Park, Illinois, the Reverend Theodore W. Brosche, pastor. Don is a graduate in history from Carthage College.

JOHN OTTO SWANSON LILJENSTOLPE is a member of Augustana Church, Omaha, Nebraska, the Reverend Reuben T. Swanson, pastor. He is a graduate in philosophy from Pomona College. Otto is 22 and single.

ERLING GODFRED LINDSTROM is the only Canadian in the new class and comes from Frontier, Saskatchewan. He is a member of First Church, Calgary, Alberta, the Reverend Norman Nelson, pastor. Before entering Gustavus Adolphus College, Erling worked for eight years as a mechanic. He is 31 and single.

DAVID LINDSEY LOHR is a member of Emmanuel Church, Lincolnton, North Carolina, the Reverend Fred Ramseur, pastor. Dave is unmarried, 22 years old, and a graduate of Lenoir Rhyne College with a major in Sociology. His first two years of college were at North Carolina State.

MARVIN LEROY LUBECK is 26 years old and received his B.D. degree in English from Nebraska State Teachers College. He and his wife Carol live in Melrose Park and are members of Christ Church, the Reverend Kenneth G. Johnson, pastor.

RONALD EUGENE LUND was graduated from Midland College with a major in Sociology. Ron is a member of St. Paul's Church, Denver, Colorado, the Reverend George Housewright, pastor. He is single and 22 years old.

FRANK JOHN MACK is a member of the American Lutheran Church and plans to transfer to Luther Seminary and enter the ordained ministry of that church body. Frank is 22, single and received his degree in Christian Education from North Park College. He is a member and has served as a parish worker at Bethany Church, Chicago, the Reverend Alden G. Swensen, pastor.

DENNIS ROBERT MARTIN is a member of Pentecost Church in Milwaukee, Wisconsin, Dr. A. G. Streich, pastor. Dennis is 21 years old, unmarried and a philosophy major at the University of Wisconsin at Milwaukee.

FREDRICK CARL MCGEE is a graduate with a major in chemistry from St. Olaf College. His home congregation is Bethlehem Church (ALC) at Mankato, Minnesota. For many years Fred was a member of Holy Trinity

Church (LCA), Minneapolis, and plans to enter the ministry of the LCA. Fred is 22 and single.

EDWARD M. MILLER is a graduate of Thiel College with a major in the classics. His home congregation is St. John's Church, East McKeesport, Pa., Reverend Edward M. Miller, Sr., pastor. Edward is 22 years old and unmarried.

WILLIAM VICTOR MONTGOMERY was graduated from the University of Pittsburgh with a major in Philosophy. His home congregation is Hebron Lutheran Church, Hebron, East Pittsburgh, Pa., the Reverend Earl S. Walker, pastor. He is 22 years old and unmarried.

ROBERT WILLIAM MOORE is from the state of Washington. He was graduated from Pacific Lutheran University with a major in History. He did one year of post-graduate work at the University of Kansas. His home church is Bethlehem Church, Marysville, Washington. Robert is married to Serena Hopp and is 23 years old.

WILLIAM JAMES NELSON is a native of Chicago and a member of Edgebrook Church, the Reverend Michael McDaniel, pastor. William is a graduate of the University of Illinois. William is 24 years old and is married to Beverly Bolin.

JOHN WILLIAM OHST is a graduate of Susquehanna University of Selinsgrove, Pa. His home is in Lyons, New York where he is a member of First Lutheran Church, the Reverend Arthur C. Sziemeister, pastor. He is 22 years old and unmarried.

FREDERICK LEONARD PETERSON was graduated from Augustana College (*magna cum laude*). He did one year of post-graduate work at the University of Illinois in Philosophy. Leonard's home church is Gustavus Adolphus, Chicago, the Reverend Edwin C. Munson, pastor. Leonard is married and has a baby daughter.

ARNOLD OWEN PIERSON comes from Fort Wayne, Indiana, a member of Trinity Church, the Reverend Paul H. Krauss, pastor. He is a graduate of Wittenberg University with a major in History. Arnold is 23 years old and is single.

ALFRED JOHN PODSZUS was graduated from Midland College, Fremont, Nebraska. His home congregation is Children's Memorial Church, Kansas City, Missouri, the Reverend Dr. Calvin J. Naugle, pastor. Alfred John is 22 years of age and is married to Peggy Ann Peterson.

RONALD JOSEPH RADEMACHER comes from Oak Lawn, Illinois. His home congregation is Trinity Church, (ALC) the Reverend S. M. Becker, pastor. Ronald was graduated from Wartburg College with a major in Philosophy. He is 22 years old and is married to Nancy Marie Holzrichter.

BARRY LEE RALPH from New Castle, Pa., was graduated from Thiel College with a major in Philosophy. His home congregation is St. Paul's,

New Castle, Pa., the Reverend Richard F. Price, pastor. Barry is married and his wife Sue is teaching.

STEVEN RAMEY is a graduate of the University of Wisconsin in Milwaukee with a major in Philosophy. His home congregation is Epiphany Church, Milwaukee, the Reverend Wesley Gallup, Pastor. Steven is 22 years old and married. His wife's name is Darlene.

STEVEN GEORGE RANHEIM, was graduated from St. Olaf College with a major in Philosophy. His home congregation is Como Park Church (ALC), St. Paul, Minnesota, the Reverend John R. Goettum, pastor. Steven is single and 22 years old.

KARL FREDERICK REDELSHEIMER a native of Chicago was graduated from Augustana College with a B.A. degree and a major in Philosophy. He studied for one year at New College of the University of Edinburgh. His home congregation is Trinity Church, Chicago, the Reverend Gerald Samuel, pastor. Karl is 23 and single.

WAYNE DOUGLAS RYDBERG comes from Arlington Heights, Illinois. He is now a member of Trinity Church, Kalamazoo, Michigan, the Reverend William Diehl, pastor. Wayne is 23 and married. He received his B.A. degree from Kalamazoo College. In the summer of '61 he attended the University of Madrid, and the following winter the University of Central Quito, Ecuador.

JAMES HAROLD SCHAEFER was graduated from the University of Wisconsin at Milwaukee. His home congregation is Resurrection Church in Milwaukee, the Reverend George Jacobsen, pastor. James is 23 years old and single.

ALFRED SCHLORKE is a native of Rock Island, Illinois and attended Augustana College in that city. Alfred was in the U.S. Air Force from 1953 to 1957; and May 1958-August 1961. He was employed after leaving the service. His home congregation in Rock Island is St. John's Church, the Reverend J. Breck, pastor. Alfred is married and has two children.

RICHARD KARL SCHULTZ was graduated from Thiel College with a major in History. His home congregation is Trinity Church, Akron, Ohio, the Reverend Dr. Robert W. Stackel, pastor. Richard is 22 years old and unmarried.

ROY RUSSEL JOHN TAHTINEN from Trout Creek, Michigan was graduated from Pacific Lutheran University with a major in Psychology. He also attended Suomi Junior College in Hancock, Michigan. His home congregation is Trinity, Trout Creek, Michigan. Roy is 24 years old, is married and his wife is teaching in the Chicago schools.

ALDEN ALDRICK TORMALA was graduated from Augustana College with a major in Philosophy. He also attended Michigan College of Mining & Technology and Suomi Junior College. Alden's home congregation is Holy Trinity Church of Chassell, Michigan, the Reverend Arnold Stadius, pastor. Alden is 23 years old and is married.

ROBERT CARSON WAKEFIELD is a graduate of Iowa State University and majored in Psychology. His home congregation is Trinity Church, Sioux City, Iowa, the Reverend Russell James Olson, pastor. Robert is 24 years old and unmarried.

JAMES BENNET WHITE was graduated from Eastern Michigan University with a major in Chemistry. He was employed as a research technician with a chemical company. He was engaged as a full-time evangelist with the Plymouth Brethren for a time. He was confirmed in the Lutheran faith in 1960 and holds membership in St. Philip Lutheran Church, Trenton, Michigan, the Reverend Franklin A. Jones, pastor. Mr. White is 38 years old and is married.

WILLIAM RAMEY WIKE is a member of People's Lutheran Church, Chicago, Illinois, the Reverend J. L. Timmerman, pastor. He is a graduate of the University of Illinois with a major in Psychology. William is 25 years old and is single.

ROLLAND KEITH WILSON was graduated from Luther College with a major in English. He attended the University of Chicago 1956 and 1957, and University of Chicago School of Social Service Administration in 1962-63. He was a house-parent counsellor at the Children's Receiving Home in Maywood for a time. He is a member of Augustana Church of Hyde Park, Chicago, the Reverend Keith Pearson, pastor. Rolland is married and 25 years old.

Middlers

DAVID MEREDITH STRANG a graduate of Illinois Wesleyan University with a major in Philosophy transferred to the Lutheran School of Theology from Garrett Theological Seminary. He is a member of St. John's Lutheran Church, Bloomington, Illinois, the Reverend Harold C. Skillrud, pastor.

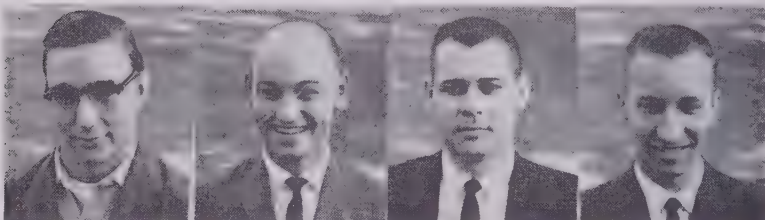
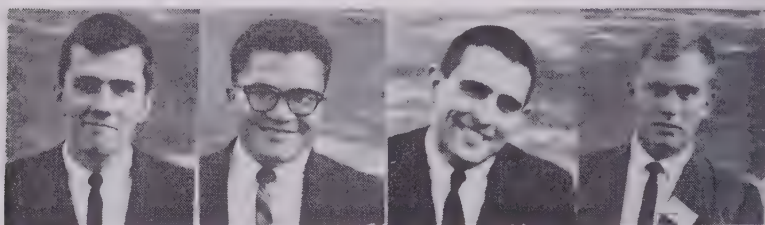
JAMES WHEELER is enrolled in the Seminary and also in the School of Missions. His vita appears under School of Missions.

Senior

DAVID HIMMLER a graduate of Concordia Senior College is a transfer to our Seminary from Concordia Seminary in St. Louis, Missouri. Mr. Himmler is a member of Prince of Peace Lutheran Church, Addison, Illinois, the Reverend Edward G. Anderson, pastor.

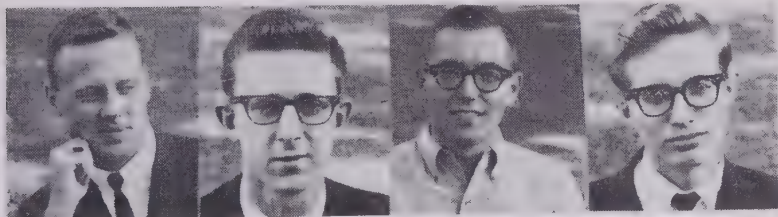
ORIENTATION STUDENT

THOMAS EARL ADAMS, JR., a Methodist pastor, is taking an Orientation Course for Synodical requirements. He has an A.B. degree from Miami University and a B.D. degree from Garrett Theological Seminary. He served as a chaplain in the USA-USAF for sixteen years. Mr. Adams is married and has one son.

*New Students, September 1963**Maywood Campus*David
AbramsEdsel
AhoRoger
AsplundEdward
AllerCharles
AustinKarl
BittenbenderJerry
BormanJames
BornzinNeal
BuckalooEdelmiro
CortezKeith
DavisMichael
DismerDavid
HimmlerGeorge
KaiserMoris
KirsonsDonald
Koepke

New Students, September 1963

Maywood Campus

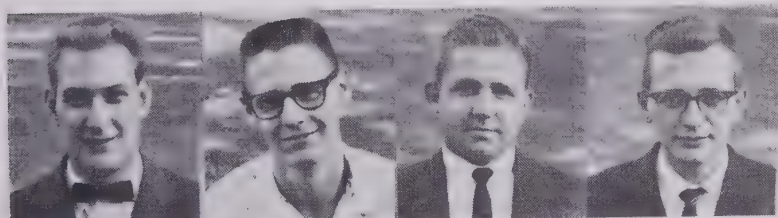


Otto
Lilienstolpe

David
Lohr

Ronald
Lund

Fred
McGee



Fred
Mack

Dennis
Martin

Edward
Miller

Willard
Montgomery



Robert
Moore

William
Nelson

John
Ohst

Leonard
Peterson



Arnold
Pierson

John
Podszus

Ronald
Rademacher

Harry
Ralph

New Students, September 1963

Maywood Campus



Steven
Ramey

Steven
Ranheim

Karl
Redelsheimer

James
Schaefer



Richard
Schultz

Alfred
Schlorke

David
Strang

Roy
Tahtinen



Alden
Tormala

Robert
Wakefield

James
White

William
Wike



Rolland
Wilson

Pictures not available:

Thomas Adams
Erling Lindstrom
Marvin Lubeck
Wayne Rvdberg
James Wheeler

School of Missions

The 1963-64 School of Missions student body is a diverse group of 23 men and women. They come from the following states of the U.S.A., and provinces of Canada: Alabama, North Carolina, South Carolina, Illinois, Indiana, Iowa, Kansas, Kentucky, Massachusetts, Minnesota, Missouri, Nebraska, Ohio, and Alberta, Canada.

The following seminaries are represented in the student body: Southern, Hamma, Chicago, Rock Island, Central, and Saskatoon.

PASTOR AND MRS. PAUL B. BEATTY, JR., served parishes in Washington, D.C., and North Carolina before coming to the School of Missions. Paul is a graduate of Lenoir Rhyne College and of the Chicago Lutheran Theological Seminary. His wife, Elma Jean, attended Newberry College. They are under appointment as missionaries to British Guiana.

PASTOR AND MRS. J. HENRI BISHOP hail from South Carolina where they served a parish at Gilbert until recently. Pastor Bishop attended Newberry College and Lutheran Theological Southern Seminary. His wife, Carolyn, is a graduate of Winthrop College, Rock Hill, South Carolina. They have three children, Laurie Ann, Jerome Stephen and Mary Katherine. The Bishops are under appointment to serve as missionaries in Malaysia.

MR. AND MRS. DALE M. BOSCH are both graduates of Gustavus Adolphus College where they received training as teachers. In January, 1964, Dale and Janet will go to the Marangu Teacher Training Center in Tanganyika to assist with the training of African teachers. The Boschs have a small son, Todd Peter.

MR. GARY D. GABRIELSON was graduated from Kansas State University where he majored in math. He was active in campus Christian work. In January, 1964, Gary will go to the Magamba secondary school in Tanganyika to begin teaching there.

MR. AND MRS. DENNIS HAHLE met while both were serving as student workers under the Ministry to National Parks during the summer of 1962 and were married just prior to coming to the School of Missions. Dennis is a graduate of Midland College and Central Lutheran Theological Seminary. His wife, Jean, was graduated from Huntingdon College in Montgomery, Alabama, where she majored in elementary education. The Hahle's plan to serve as missionaries in British Guiana.

PASTOR AND MRS. JOHN F. KUNKEL are from Alberta, Canada, and have served various Canadian parishes. John Kunkel is a graduate of the University of Saskatchewan and the Saskatoon Seminary. His wife, Elisabeth, is a registered nurse. They have four children: Deborah, Dorcas, Lois, and Kathryn. The Kunkels will serve as missionaries in Liberia.

MISS THYRA (TERRY) MOLLBERG comes from Worcester, Massachusetts, and has served as a parish worker in New Haven, Connecticut. She

majored in sociology at Upsala College. Miss Mollberg hopes to continue her service as parish worker in British Guiana.

PASTOR AND MRS. HERBERT C. NEWCOMER came to the School of Missions from West Covina, California, where they served a parish. Herbert Newcomer is a graduate of Bethany College, Lindsborg, Kansas, and of Augustana Theological Seminary. His wife, Nancy, is a registered nurse. They have twin daughters, Tamara and Tonya. The Newcomers expect to serve as evangelistic missionaries in Liberia.

MR. AND MRS. K. DAVID NORDSTROM are both from Kansas and both attended Luther Junior College, Wahoo, Nebraska, and Bethany College, Lindsborg, Kansas. David also was graduated from the Lutheran School of Theology—Rock Island campus. Joan majored in music at Augustana. They have a young son, Richard. The Nordstroms hope to serve as missionaries in Tanganyika.

MR. AND MRS. CARLYLE A. SMITH are missionaries under appointment to Sabah (North Borneo). Carlyle Smith attended Luther Junior College and Augustana College, and received a B.D. degree from Lutheran School of Theology—Rock Island campus. His wife, Sharon, is also a graduate of Augustana College, where she majored in music. The Smiths have a young daughter, Kerstin Diana.

MR. AND MRS. ALBERT E. SWINGLE came to the School of Missions from Springfield, Ohio. Albert completed his B.D. at Hamma Divinity School, after taking the A.B. from Wittenberg University. Nancy Swingle is also a graduate of Wittenberg University. The Swingles will serve as missionaries in Liberia.

MISS RUTH WALKER was born in Indiana and was graduated from Purdue University, after which she took an M.A. in Religious Education from New York University. Ruth has served the church in a number of capacities. In January, 1964, she expects to go to British Guiana where she will teach and assist in the training of lay leaders.

MR. AND MRS. JAMES J. WHEELER both come from Minneapolis, Minnesota, and both are graduates of the University of Minnesota. Jim and Nancy are trained as teachers and will serve the Lutheran Church in Tanganyika. Jim has also had experience as a group supervisor in the Hennepin County Home School for Boys.

Graduate Students — Fall 1963

Some of the most important students in our graduate program are not currently enrolled for any courses. Yet they may be found pouring over many books deep in the library. They are the men who have finished their course work and examinations and are working on theses and dissertations. One of these is LLOYD REFSELL, who is a candidate for the S.T.D. degree and is working hard on a dissertation concerning Kierkegaard's understanding of Luther, which he expects to finish before spring.

Four men and a young lady have joined us this fall to do full time residence work for degrees, and nine others are continuing their studies. ERWIN BUCK, a graduate of the Seminary in Saskatoon, is studying New Testament, and during the illness of Paul Kirsons is teaching beginning Greek. His wife, GERTRUDE BUCK, is also taking courses. PAUL HU from Hongkong, a graduate of Luther Seminary, is supported by his church and LWF so that he may ready himself for seminary teaching. JUDAH KIWOVELE of Tanganyika who received his B.D. degree in Maywood this spring, is now engaged in his S.T.M. studies. He has the joy of the presence now of his wife and youngest boy, Joshua.

From Germany the LWF has sent us another fine student, DIETER VOORMAN, from Baden-Württemberg and a graduate of Tübingen. WILLIAM PAPE, a graduate of Capital, has entered full time historical studies after a start in summer school. THOMAS ADAMS, a Methodist pastor and a former air-force chaplain, is combining his graduate work with a concerned study of Lutheran theology.

ALIDA LEHMEYER of Wayzata, Minnesota, and a graduate of St. Olaf, is studying Christian education. Two parish secretaries from the Chicago area, JOANNE CHADWICK and JUDITH McWILLIAMS, are also taking education courses.

Two recent graduates of our Seminary, KENNETH MERCKX, 1962, and ROBERT FRANKLIN, 1963, have taken up full time studies this fall, and ROY SHARRETT, a full time student last year, is continuing his course work.

Forty other students are enrolled for courses, most of them in Tuesday classes. Three of these are from the Mission School, and several are teachers in nearby colleges and seminaries. Most of them are pastors in the Chicago area.

Professors Fischer and Vööbus are teaching the fall courses on Tuesdays. Next spring the courses will be taught by Professor Granskou and by Professor LeRoy Aden of the University of Chicago.

Dr. George Hall

The Spring issue of the RECORD introduced Dr. David Granskou, assistant professor of Biblical Theology, and Dr. Horace Hummel, associate professor of Old Testament Interpretation. Both men began their work on campus in September. Dr. Hummel was installed by the Rev. Harold Skillrud at the service on September 10, marking the formal opening of another academic year.

The third new professor has not as yet been introduced to the readers of the RECORD. He is DR. GEORGE HALL, associate professor of Biblical Theology in the School of Missions. A noted churchman, Dr. Hall brings not only scholastic competence, but a knowledge of the church throughout the world.

A graduate of Augustana Theological Seminary with an earned doctor's degree from the University of Chicago, Dr. Hall taught at Gustavus Adolphus College and at the All Africa Theological School. He has also been pastor of large and influential churches in the United States. For the past eight years he was with the Minnesota Lutheran Student Foundation and had responsibility on behalf of the National Lutheran Council for the spiritual welfare of the thousands of Lutheran students at the University of Minnesota.

Dr. and Mrs. Hall live at 1034 South Tenth Avenue, Maywood.

In Memoriam

Mrs. Anna Leeseberg

Alumni who attended Seminary in the years 1948-1952 remember with affection "Mom" Leeseberg, who was not only responsible for the meals served the students, but in many cases was their confidant. Practically no one called her Mrs. Leeseberg; it was always "Mom."

Mrs. Leeseberg was in poor health for several years and death ended her suffering on July 3, 1963. The funeral service was held in Melrose Park, Illinois, and Dr. Armin George Weng was the officiating clergyman.

Born in Chicago, September 18, 1885, she spent her childhood in Maywood. She was married to Arthur H. Leeseberg in November, 1904. The Leesebergs spent most of their married life in Melrose Park, where Mr. Leeseberg was chief of police for nine years.

When Mrs. Leeseberg retired as dietician at the Seminary, she and her husband moved to their cottage on Gilbert Lake, Wild Rose, Wisconsin. It was there that Mrs. Leeseberg died. Although her health had not been good, her death came after only a few days of severe suffering.

A Beautiful Day

It was a beautiful October day. The temperature was in the low seventies. It was an ideal day for people to get into their cars and head towards Maywood. And that they did, several hundred of them, on October 20 to participate in the annual Seminary Guest Day, jointly sponsored by the Seminary Guild and the Student Association.

Guided tours of the campus began at 2:30 P.M. and continued until dusk began to settle over the campus. At 3:30, however, tours were temporarily halted so that those on campus could go to the refectory-chapel for the program arranged by a student committee under the chairmanship of E. Philip Sebastian, who presided at the program. Greetings were brought by Mrs. Ernest E. Habig, president of the Guild, and Miss Lillian Fraatz, secretary of the Guild, briefly told of the Guild's accomplishment this year. The Seminary Choristers presented two groups of musical selections.

A feature of this year's program was "A Look at the Seminary" by representatives of the three divisions of the Maywood Campus. Carl L. Johnson, president of the Student Association, told of the B.D. program; Miss Ruth Walker, missionary under appointment to British Guiana, described the work of the School of Missions, and Erwin Buck, a candidate in the Division of Graduate Studies, explained the purpose and program of the graduate school. Dr. Armin George Weng, president of the Maywood Campus, spoke on "The Seminary's Future." He told of the Seminary merger which created Lutheran School of Theology and of its hopes to be located on one campus near the University of Chicago by the fall of 1966. Mr. Sebastian closed the interesting program with prayer and benediction.

Refreshments were served in the Library by the Sem Femmes, an association of seminary wives. Many who had been present on Guest Day in other years agreed that this year was the "best ever."

Compliments of the Seminary Guild

The Seminary Guild is concerned with doing those necessary things for the Seminary and its students which the Seminary budget does not permit. In years past, the Guild has air-conditioned the library, furnished the rooms in Lindop and Passavant dormitories, provided chairs for the Chapel and tables and chairs for the refectory. It modernized the old Victorian-style kitchen. The coffee shop and the lounge in Katherine Luther dormitory were made possible through Guild help.

But the Guild does not rest on its laurels. Compliments of the Seminary Guild is the air-conditioner in the lounge of Lindop dormitory installed at a cost of \$207. With many small conferences held on the campus during the summer, this lounge is much used for discussion groups. It is also a real help to the students, for there is usually some very warm weather before school closes in May, and after the opening of school in September.

Compliments of the Seminary Guild also are the two freezers for Katherine Luther dormitory at a cost to the Guild of \$780.00. The freezers make it possible for the twenty-four student wives living in Katherine Luther apartments to take advantage of sales, and also to cut down on shopping trips per week. An enclosure was built for the freezers with a padlocked door. This prevents hungry little tykes from raiding the freezers in search of ice cream or other goodies.

Some people say that a school is as good as its library. We certainly know that a good library helps to make a good school. And so does the Rockefeller Brothers Foundation. For a three-year period their Sealantic Fund will match, dollar for dollar, money spent for the purchase of books in theological libraries, over and above the usual book budget. The Guild has pledged itself to raise \$1,000 this year for this project.

Guild funds come entirely from individual membership at \$1.00 each, from group memberships in congregations and from gifts. The president is Mrs. Ernest E. Habig, Park Ridge, Illinois, and the membership chairman is Mrs. Armin G. Weng. Any reader of the RECORD desiring to help the Guild in its projects may send a contribution to Mrs. Weng at 800 So. Clifton Avenue, Park Ridge, Illinois.

Missions As Viewed by Bishop Neill

Most people would be shocked if they saw the truth of missions, stated the Rt. Rev. Stephen C. Neill, former missionary bishop of Tinnevely, South India, and noted churchman and author.

In his address "The Truth of Missions," the Episcopal bishop pointed out that we often "go about our own mission work without telling of the work of other Christian groups."

BISHOP NEILL, who has spent years in the mission field and in mission study, told the seminary community that there has been a change in the meaning of the word "missionary."

It no longer means a pioneer trailbreaker, but often a teacher or administrator. "Perhaps," he suggested "we should refer to missions as 'inter-church' aid."

Bishop Neill reported that there are three "shocks" in the mission field today. The first is the low spiritual life of many young churches. The bishop pointed out that even among Christian communities, missionaries must at times contend with ritual murder.

The second "shock" is the quality of the native leadership. "We have failed in training leaders; what we have produced are restless, ambitious, frustrated intellectuals. We should aim at producing men and women of God."

Bishop Neill also noted the lack of evangelism in young churches. Despite the devotion of the members, there is often little zeal for converting new Christians.

"Perhaps," the churchman stated, "we should break out into a real mission movement. We should set the young churches on their own; withdrawing missionaries and money. Then we should seek out tribes where the Gospel has never been preached."

Young churches often do not know what to do with the missionaries they are sent. Another common problem in missions according to the former missionary, is "too much money without the corresponding spiritual content."

The theologian, who currently occupies the chair of missions at the University of Hamburg, Germany, finally told the seminary and its guests that "I would, and I believe that I can say this honestly, return to the mission field, if I were a young man."

The bishop was at the seminary for the fall meeting of the Midwest Fellowship of Professors of Missions, at which more than 40 professors from Protestant theological seminaries in the midwest met to discuss missions study and theology.

The Context and Scope of Theological Education

Address at Orientation Program, September 9, 1963

by CARL E. BRAATEN

Professor of Systematic Theology

A few years ago students of a Lutheran seminary were confronted with the following question: Is the primary purpose of a seminary of the church to train men for the parish ministry or to be a center of theological scholarship? As I recall, for the great majority of students this did not even qualify as a debatable question. Quite obviously it was to train men for the ministry. It used to be taken for granted that when a student made application to enter a seminary, he had an "inner call" in virtue of which he was advancing himself as a candidate for the parish ministry. And church seminaries have often taken pride in the fact that they are prep schools for the parish ministry rather than centers of theological learning as in Germany.

PROFESSIONALISM OR TRUTH

I must confess that from the day I entered a seminary, there has been a sustained streak of rebelliousness that time has not tamed against the professionalism that characterizes so much seminary education. Professionalism numbs the nerve of serious theological interest. If students come to the seminary primarily to become pastors *in the future* and only secondarily to be students of theology *in the present*, they misunderstand the Christian concept of *vocatio*, which places the highest premium on the existential significance of the present. Furthermore, a very low ceiling is placed on the attainment of theological understanding. Truth is sacrificed on the altar of pragmatism. A professionalist mentality has an equally devastating effect on the quality of teaching in a seminary. If professors are too prone to gauge their instruction to what worked in their parish situation, their teaching rapidly becomes obsolete as new situations arise to challenge the church. Some have therefore even suggested that professors of theology spend their sabbatical year in a parish situation.

On all sides we hear that professors of theology ought to make their teaching practical and relevant to the parish situation, the so-called "front line." It would be more apropos for the church to expect its theologians to drive relentlessly to the ultimate vertical dimensions of truth and not be continuously diverted from their duties in order to plug some holes in a sinking ship. After all, theology is most relevant when it grasps the truth. The seminary must be a context in which there is a ceaseless dialectic between knowing and not knowing the truth.

The notion that theological education can be directly limited by the immediate concerns of the parish situation is no longer tenable. Nor can we

assume any longer that all students in the seminary have the clear intention of becoming parish pastors. The seminary can no longer function on the premise of the inevitability of competition between the goals of training men for the ministry and educating Christians to become excellent theologians. A seminary must be committed to the conviction that the ingredients of the pastoral heart and the theological mind are mutually supportive. Mind and heart move on the same continuum of the Christ who is the Truth and the Good Shepherd. A pastor who is not a theologian, or is not becoming a theologian, is an imposter. A seminary must also be dedicated to the proposition that truth holds within itself its own justification. Truth refuses to be embraced by a network of secular criteria of the operational and the utilitarian, not even if those criteria are applied by the empirical church. Nor can the search for truth be subordinated to any other motivation.

As students and professors we are involved together in a self-defeating enterprise if we are not moved by a deep *eros* for the truth. We are here to inquire into the inexhaustible depths of the theological dimension of truth and reality and meaning as that is attainable by the finite structure of the human mind. This mind has been created by God. Indeed, it is in bondage to the power of sin and blinded by its own conceits. Yet, simultaneously it is transformed by the redeeming presence of the Logos of God in Jesus of Nazareth, who became what we are in order that we might become what he is. How rewarding it is for teachers to work with students whose deepest motivation is concern for the truth of the divine self-revelation in history! How depressing when students are satisfied with something less than ultimate truth—be it grades, the union card of the clerical trade, a B.D. degree, the quest for psychological adjustment or vocational prestige!

FAITH AND REASON

The simplest definition of theology is "faith in search of understanding." (Cf. Karl Barth's book, *Anselm: Fides Quaerens Intellectum*). Essentially that is what theology is. However, some students experience profound *Anfechtungen*, like Luther did, in their personal faith. Theology for them is the search for faith. They understand to a great extent, but they are not sure that they believe. All of us have cried, "Lord, I believe, help thou mine unbelief." But there are times when doubt weighs heavier in the balance of existence than faith. There are times when our minds and our hearts are at war with each other. Mind may lag behind heart, or heart behind mind. The study of theology should result in an interpenetration of mind and heart, in a mutually enriching rhythm of faith and reason.

Not only faith, but also reason is a presupposition of theological activity. Theology involves reasoning on the ground of faith. A theology which attempts to proceed apart from faith is empty rationalism; but a theology which attempts to proceed apart from reason is blind fideism. There is no intellectual discipline in which the power of reason is more necessary than in theology. A faith however so strong cannot compensate for a weak argument in theology. Neither can a devotional or emotional outburst of piety be a substitute for theological reason. The criterion of theological truth

is not the degree of enthusiasm with which it is espoused. Subjectivity is not truth. The Kierkegaardian emphasis on subjectivity has led to arbitrariness and relativism in theology. Reason is our only common safeguard against subjective wilfulness in theology.

Critical reason is essential in theology because theologians especially have been inclined to logical fallacies and semantic cloudiness. A common logical fallacy is the *argumentum ad hominem*. One quickly disposes of an idea by a disparaging reference to the character of the person who holds it. I recall hearing of an American student who was so full of enthusiasm for Bultmann's theology that he made a special effort to visit the Marburg professor while studying in Germany. This student had a disillusioning encounter with Bultmann, and thereafter rapidly lost interest in existentialist theology. I don't know how much of this story is true, but it points out the common tendency of allowing emotional factors to dictate a theological position. One of the great sins in present-day theologizing is label-mongering. Melancthon once complained of the *rabies theologorum* when he felt the wrath of theologians upon him. He knew what it meant to have labels plastered all over him. Labels are like tattoos. They disfigure you, and you can hardly get rid of them without losing your skin. Labels are the poisonous darts of the evil one. The wisest thing I can say to a class of incoming juniors is this: Watch out for the easy labels! It is dangerous to put the wrong label on a bottle! Liberal, conservative, modernist, fundamentalist, orthodox, biblicalist, pietist, etc. There are many other labels too. Even such terms as Protestant and Catholic, Lutheran and Reformed have great potential for beclouding issues when not used with great caution.

We who stand in the tradition of the 16th century reformation and of the 19th century theology of revivalism have been conditioned to prefer a "pectoral" theology to a "capital" theology, a theology of the heart to a theology of the head. We have appealed to Luther who said that it is the heart that makes the theologian. Indeed, that is true, but not without the head. Luther also taught us something about the integrality of the whole man (*totus homo*) in the face of God (*coram Deo*). Faith involves cognitive, volitional and emotional dimensions of human personality. The cognitive aspect has a special point of contact with theology, and is not to be sacrificed in favor of any other aspect. Salvation does not call for a sacrifice of the intellect, one of the many valid insistences of Rudolf Bultmann.

For generations the question whether theology is a science has been disputed by theologians. The concept of science has been usurped by the empirical, natural sciences. There is, however, no reason why we should not call theology a science if we keep in mind the original meaning of *scientia*. Theology deals with knowledge. It has its own order of knowledge. The term "scientific knowledge" is a tautology. That's like saying "beautiful beauty." The criterion of the appropriateness of knowledge is conformity to reality. Theology is scientific when it conforms to the reality which is the specific object of its inquiry, namely, the revelation of God in Jesus Christ as witnessed to by the Scriptures. Theology is scientific when it involves ap-

propriate reflection and responsible thinking in relation to the divine-human encounter in Jesus Christ. Theological knowledge is knowledge that *faithfully* points to the *Logos* of *Theos* in the *sara* of Jesus. This knowledge is the response of faith to the revelation of God. The whole self participates in this response. Therefore, theological knowledge is not objective in the sense that the self strives to look at the object in a detached, uncommitted sort of way. The theologian is not a spectator. Theological knowledge is existential knowledge that concerns my existence. It deals with the ultimate questions of existence, with the whence and the whither, the basis and meaning of my life. Theology is most scientific when it is existential, when the act of understanding finds us "standing under" the Word of God in total loyalty.

THE CONTEXT OF THEOLOGY

Theology is never the private concern of an isolated individual. There is no such thing as an isolated individual. An essential element in the definition of individuality is relatedness to community. Theology is carried on within the context of a believing community, and for the sake of the true worship of God, faithful preaching by the church, and loving service in the world. Outside of the church there can be no Christian theology. When Christianity is studied outside of the church, it can only be subsumed under the history and philosophy of religion, or the psychology and phenomenology of religion. Christianity can only be studied as a species of human religion, and not from the decisive point of view of the church's faith in the revealedness of God. Christianity looks different when standing on the inside of the community of faith. If you visit a cathedral, you can see its stained glass windows also from the outside, but those windows look very different from the inside. When Christianity is studied outside of the church in the name of some scientific discipline, it will always be analyzed and evaluated from some point of view, hidden or acknowledged. The point of view may be theistic, humanistic, agnostic, atheistic or mystic, etc. The teacher without a point of view has already made the obituary column in the daily newspaper.

On the other hand, it must be emphasized that the church is not an isolated context, for the church is situated in the world. It does its thinking in the world and with the world. The church is in alliance with the world, for Christ has become the overarching ally of both the church and the world. The church lives to serve the world. The theological thinking of the church is not a monological exercise. Theology is a dialogue. Better yet, it is a triologue. It involves a three-cornered conversation between God, the church and the world. Neither of the three parties is deaf and dumb. Therefore, when we ask about the scope of theology, we must say that it is unlimited and open-ended. There is no area of human knowledge that is theologically meaningless and no level of cosmic reality that is indifferent to God.

THE UNIVERSAL SCOPE OF THEOLOGY

Theology is a universal science, for no segment of the universe and no fragment of knowledge of the universe can in principle be ruled outside the scope of theology. Theology must move with dignity, with humor, and with a sense of at-home-ness in all the spheres of human knowledge. This it will

do, not in order to decree and control what man can know, as authoritarian churches have often done, the sobering symbol of which is the inquisition, but in order to become the partner in dialogue with every man who searches seriously for the truth and the meaning of reality. Since theology is a universal science, it belongs within the context of the life of a university. It should not be swallowed up by the university, but instead maintain its autonomy under God in the service of the church. Its autonomous existence should not prevent it from entering into vital contact with the various realms of secular life and thought. The symbol of this conviction will become reality when the Lutheran School of Theology begins to function adjacent to the campus of the University of Chicago. Then hopefully there will take place a cross-fertilization of ideas and interests, not merely for the sake of friendly co-existence, but for the sake of a redemptive ingression of the church in the world, thus fulfilling at the theological level the commission of Christ to go into the world.

Because theology is a universal science, there are prerequisites for sound theological education. Too often these prerequisites are not taken seriously enough by students and the seminaries which admit them. Many students cannot derive the maximal benefits of theological education because they do not have adequate pre-theological foundations on which to build. When we require a student to have the bachelor's degree, we are assuming that this degree represents a sufficient measure of pre-theological culture so that he can expect to enjoy the launching of a career of theological inquiry. A seminary is not equipped to offer remedial courses to those students who arrive at the seminary with serious deficiencies of learning. We must expect the theological student to know the history of man, of man's cultures and civilizations. He must know, with more than nodding acquaintance, the history of philosophy, literature and the arts, for these cultural phenomena have been the classic media of religious and theological expression. He must know grammar, logic and rhetoric. In simple words, he must be able to read and write, reason and speak. If he cannot handle the human word, how can he "rightly divide the word of truth"? God's Word comes to us through human words. The word—thought, spoken and written—is the highest act of human creativity through which selves relate to each other in community. It is unthinkable that anyone who cannot speak or write with a high degree of proficiency should seek for himself or be advised to pursue a pastoral-theological career. Not infrequently the seminary must act in behalf of the church by encouraging some students to seek some other calling.

The scope of theological education is extremely vast, for to a greater extent than medicine, law, business or the natural sciences, theology must draw upon all of the humane sciences, the liberal arts. Yet, theology has its own subject matter. We must balance the statement that theology is a universal science by the statement that theology is a positive science. It deals with positively given phenomena. Theology originates not from the world or from inquiry into the world as such, but from the datum of revelation acknowledged by the church.

SPECIALIZATION IN THEOLOGY

For the sake of convenience the teaching of theology is structured in terms of four departments or fields: the biblical, historical, systematic and functional fields. Theology is a totality, but a highly complex totality. Therefore, it has become a matter of practical necessity to divide the labor into manageable segments of knowledge. This division of the totality of theology has given rise to illusions and artificial oneness. A deplorable fragmentation, comparable to the fragmentation of the oneness of the church, has occurred in theology so that the notion of the wholeness of theological knowledge appears as a mere postulate. In former times a theologian was expected to be equally competent in biblical exegesis, church history, sacred doctrine and churchmanship. We have but to think of Augustine and Origen as the supreme models. In our time specialization is proceeding at such an accelerated pace that it is virtually impossible for a single theologian to be equally knowledgeable in the several fields. Consider yourselves fortunate as students if your professors know their one field well, and be quick to forgive them their weaknesses in the other fields. Otherwise you expect super-human feats from them.

The strength of specialization should also be kept in mind. It is an antidote to superficiality. Specialization stretches our minds and deepens our understanding. The danger of specialization is that it may cause us to lose sight of the forest for the trees. It may have a disintegrating effect on our minds. We may be deluged by details heaped one upon the other. The quantity of facts will strain the quality of patience. Despair may arise from the lack of wholeness of vision. The diversity of viewpoints between specialists often attacks the student's confidence in the integrity of teaching, and ensnares him in cynicism. Students sometimes complain that there is something about the process of theological education that drives them to the brink of the loss of faith. They are tempted to doubt the relevance of more learning. Why bother with the difference between *homoousios* and *homoiousios*, with the difference between Left-wing and Right-wing Hegelians, with the difference between Genesis 1 and Genesis 2, JEPD and the documentary hypothesis? What relevance does Cyprian's ecclesiology in 3rd century North Africa have for the race revolution in 20th century America? So factual data seemingly meaningless lie around in our minds in confused disarray. Is there no cure for this?

Let it suffice to say that it is imperative for us to enter into theological study in good faith that others may see meanings and relationships that we do not yet see, in good faith that theology is potentially a totality even though it now appears splintered into a thousand disconnected pieces, in good faith that the wisdom, experience and knowledge of our professors will in the long run help us to attain greater maturity of vision and judgment. But good faith does not mean blind faith and uncritical absorption.

A Window For A Pastor's Study

Opening Day Address, September 10, 1963

by FRANK K. EFIRD

Pastor of Luther Memorial Church, Madison, Wisconsin

Often we pastors have opportunity to design windows for church naves and chancels, but seldom do we get the chance to design a window for a pastor's study. So today I want to sketch for you the designs I would put in a window of five sections for a pastor's study, symbols to remind him of his calling, his responsibility, and his task.

A CROSS

First, in the center section I would put a cross. This is the most significant symbol of the ministry, because it reveals one who came not to be ministered unto but to minister and to give his life a ransom for many.

For those of us in the ministry, and those who are going into the ministry, let me remind you that the cross is the judgment of God, the judgment of God on all sin, the sin of the laity to whom you minister, and the sin of the minister who preaches. Both the laity and ministry were represented at the foot of the cross. We who preach to those in the pew about pride and greed and prejudice and the lust for power must realize God's judgment on the same sins that are so prevalent in us.

The cross is the initiative of God, who stooped to restore a broken relationship. Remember how Paul implored the Phillipians to "Let this mind be in you, which was also in Christ Jesus" . . . who "made himself of no reputation, and took upon him the form of a servant . . ."

"Servant" here should be translated "slave." He was the suffering servant, the suffering slave for us. We who go into the ministry must be, as St. Paul called himself, "a slave of Christ." This means that in the cross we are conscious that we were bought with a price, that we are owned by Christ, that all we have is his, and that we work, as a slave, not for our own glory but for the glory of the Master.

A young man goes into the army, and when he comes out he is much stronger in health. But one does not go into the army primarily for his own health, but for the service and welfare of his country. We do not go into the ministry for our own health, but for the service of the Gospel of Jesus Christ.

We are here to serve Christ, not to so exalt ourselves that we stand in front of the cross, but that we so exalt Christ that we are willing to stand in its shadow.

Kierkegaard once said that most of us preachers make our bread and butter preaching Christ crucified, but few of us are willing to be crucified

with him. He who truly is a preacher of the Gospel and a servant of Jesus Christ cannot avoid the cross that belongs to the experience of a servant.

Remember, the world is not done with the cross but it is done without it.

A text to put at the bottom of this symbol might be: "For I am determined not to know anything among you, save Jesus Christ and him crucified." I Cor. 2:2.

A PULPIT

Second, in the section to the immediate right of the cross, I would place a pulpit.

You are witnesses for the Gospel, not merely witnesses of the Gospel. Only a few of those who were witnesses of the crucifixion became preachers for the Christ who was crucified.

I hope those of you who are preparing to preach will take every opportunity to learn all you can about modern man; that you will have opportunity to work, to visit, to get involved in the tough areas of life, in the cesspools of our inner cities, and in the green godlessness of our suburbs. I hope you will be confronted and challenged by those who are wondering about the real purpose of life, those who have a sense of guilt, and those who have a concern about the meaning of death.

May you give your mind and heart to be a faithful proclaimer of the word of God, the Word made flesh and fresh in Jesus Christ.

May you learn how to make the Gospel clear, how to preach deep theology without using theological terms.

May you discover how to make your sermons interesting, with a sanctified imagination.

May you learn how to make your sermons relevant. It is so easy to preach about the Philistines who are absent or about the issues on which everybody is agreed. But to tackle the tough issues, to preach to the church that it may daily preach to the world, requires considerable courage and openness to the Holy Spirit.

May your preaching be convincing. I realize that conviction is the work of the Holy Spirit, but still a sermon should demand a decision. You are not explaining how a machine works in a lecture room, but in a real sense you are in a jury box pleading for a decision, a decision about a man's relationship to the Lord of all life. And we preach, not to hear after the sermon the words, "I enjoyed the sermon," but the words asked Peter after his sermon on Pentecost, "What must we do?"

Pray that your preaching may be compassionate. Even if you preach about hell, do it tenderly. Remember this about every sermon you preach: it may be your last one, or it may be the last one somebody in your congregation will hear. The condition of so many who hear you is death. You

preach the words of life, the power of God unto salvation. Preach these words so God will save them.

A text for this symbol might be: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Romans 10:14.

AN OFFICE DESK

The third symbol we will place on the immediate left of the cross. It is a very simple thing, an office desk. This symbol says that God is interested in the way we study and carry on the business of the church as well as how we conduct the liturgy or preach.

On the desk I will place three things. The first is a Bible. Do you enjoy reading and studying the Bible? There are many areas where you cannot be an authority, but you should be an authority with the Word. You should speak from authority, not authorities. You should be a servant of the Word in the study and in the pulpit. We need both revised versions and revised readers of the Bible. To encourage our people to be the latter, we must read and study the Bible too. Possibly one of the great mistakes of the modern preacher is that he spends too much time meographing words rather than studying and praying over the Word.

On the desk I will also place a typewriter. We do need machinery and we need to know how to use it. The typewriter symbolizes this. The work of the church should be done neatly, and mail should be answered as promptly as it is in business.

On the desk too I will lay a plan book. Pastors, of all people, must learn how to use their time effectively. This is something that must be learned in seminary, and the way you do this while you are in school will set the pattern for your pastoral ministry. The use of time includes not only a ministry of service but a call to recreation. "The devil never takes a vacation" but he would probably be more efficient if he did.

A text beneath this symbol could be: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth." 2 Timothy 2:15.

A PAIR OF HANDS

In the extreme right hand section of our window, we shall now place another symbol of the ministry, a pair of hands. Think of some of the ways a pastor uses his hands. He uses them in the liturgy to hold the books and to symbolize various actions of prayer and benediction. A pastor should prepare for conducting the liturgy as much as he prepares his sermons. He administers the sacraments with his hands. He joins bride and groom with his hands. He confirms with the laying on of hands. To do these things well is the idea conveyed by the picture of the hands.

In addition I want to stress these hands in the prayer and devotional life of the pastor. Probably the greatest weakness in the life of the average Protestant pastor is his devotional life. In this we have liberty, but our

liberty can become laziness. We can get so involved and enthralled with all the other activities of the ministry that we neglect this. All of us should study carefully the prayer life of Jesus in the Gospels. If he needed to pray in his ministry, how much more do we.

"What is the secret of your life?" someone asked St. Francis of Assisi.

"I pray," he answered.

Early in my ministry, someone said to me, "Pastor, you tell us we ought to pray. How about telling us how to pray?" Frequently we tell, but we don't do ourselves, like the theological professor who wrote a book on prayer, but seldom prayed. It is possible for our public worship in seminary to become a substitute for personal devotional life. If you do not develop this devotional life in the seminary, it might be too late when you get out.

It is possible, too, that you may convey the word of God to as many people in your prayers as in your sermons, especially if you know how to pray well for those to whom you minister in sickness, in distress, in fear, and in anxiety. Often people are more ready to hear the word in these situations than in the worship of the church.

A one sentence prayer for a pastor flows out of the offertory, "Create in me a clean heart, O God: and renew a right spirit within me."

A PAIR OF SHOES

Finally, in the extreme left section we will put a pair of shoes. A text to place beneath them could be: "And your feet shod with the preparation of the gospel of peace." Ephesians 6:15.

These shoes have something to say about your manner of life, the way you walk among men. A famous philosopher at Harvard was asked by one of his pupils, "Sir, can you define Christianity?"

"No," he answered, and then he added, pointing out the window, "but there goes Phillips Brooks." People are interested in what you say, but they also watch how you live. You do live in a glass house. You may influence more people by your walk than by your talk. Your unconscious influence may be your greatest influence.

Phillips Brooks in his *Lectures on Preaching* (page 50) quotes John Hampden as saying: "Indeed no hierarchy and no creed has ever been overthrown by the people on account only of its theoretical dogmas, so long as the practice of the clergy was incorrupt and conformable with their professions."

But the shoes speak not only of how you walk but of where you walk. There is a real sense in which the Kingdom of God is built on shoe leather. It means knocking on doors, visiting people, in the name of Christ. Again, listen to Phillips Brooks: "The preacher needs to be a pastor, that he may preach to real men. The pastor must be a preacher, that he may keep the

dignity of his work alive. The preacher who is not a pastor, grows remote. The pastor, who is not a preacher grows petty. Never be content to let men truthfully say of you, 'He is a preacher, but no pastor;' or, 'He is a pastor, but no preacher.' Be both; for you cannot be one unless you also are the other."

Yes, we are slaves of Christ, servants of the word, and we are also servants of the people. Paul said, "Be servants (slaves) to one another in love." Galatians 5:13. "... we proclaim Jesus Christ as Lord, and ourselves, as your servants, for Jesus sake." 2 Cor. 4:5. We are in the ministry, not to be benefactors; this it is quite easy to be. But we are in this service as slaves, at the mercy of those we serve. This is far from easy.

So there is the window. I hope you keep it in your mind's eye and in your imagination, as you prepare for the ministry, as you get your tools and sharpen them, preparing to become slaves of Christ, slaves of the Word, slaves of the people.

It is said that a young man went one day into the glass studio of Charles Connick and watched a master craftsman making a stained glass window.

He said to Connick, "I think I could make such a window if I had that man's tools."

Connick provided him with tools and glass and the other materials, and the young man worked hard. But he came up with a sheer mess.

He said to Connick, "I have failed miserably."

Answered Connick, "Young man, you not only need the master's tools to make a window, you need the master's spirit."

May you who are in this seminary not only have the Master's tools, but also his Spirit, as you work together with him for his glory.

About the Alumni

WILLIAM E. KMET, '39, *Alumni News Editor*

How much more readable this section of "THE RECORD" would be, if modest graduates of the LUTHERAN SCHOOL OF THEOLOGY, Maywood campus would practice a little "P.R." (public relations). As routine as you may presume your life and ministry to be, there are friends scattered around the world who would like to know something about graduates who shared the campus during their sojourn of academic preparation at Maywood. In other words, your life is under the scrutiny of no less than 700 living graduates of our fine Seminary. Why not make your appearance on the stage of these pages and sound your achievements for the moment it affords. The Alumni News Editor's task would be enhanced, in that he would have facts to share upon your supply of newsworthy items. As it is, some guesstimates were made in the prior issue of "THE RECORD" featuring items on the Alumni. Quickly, the ear of the editor was bent with the *real* truth.

In the Advent period, you will be receiving a communication from the officers of the Alumni Association. There will be an appeal for support of Alumni projects on the Seminary campus; in addition, you will receive a NEWS-O-GRAM card on which you are requested to present a thumb-nail sketch of recent events in your life. While you have your trusty pen out to write the check, keep the ink flowing with an item or two for the next edition of news "About the Alumni." A thought too, be sure to sign your name on the NEWS-O-GRAM card so we may identify who sent in the choice bit.

So you may have at hand the kind of information we like to get, glance over the items garnered for this issue:

1915

PAUL H. KRAUSS was privileged to hear a stirring discussion and testimony to his long and devoted ministry at Trinity Lutheran Church, Ft. Wayne, Ind., when 1,000 members turned out for a congregational meet-

ing. By unanimous vote, the proposal that he retire from the active ministry was rejected by the members. Dr. Krauss was requested to continue his service with the congregation, which ministry he undertook in 1920. From a total membership of 300 persons at that time, Dr. Krauss has seen the congregation grow and become one of the largest Lutheran churches in the United States. It numbers 4,217 members.

1928

G. M. BRUCE of Madelia, Minn., has the honor of having a new book on the polity of the early Church published by Augsburg Publishing House. He was the Vice President of Luther Seminary of St. Paul, Minn. His doctorate in Sacred Theology was obtained in fulfillment of the requirements of our Seminary. Dr. Bruce died very suddenly on Oct. 11th, 1963.

1927

EDWARD J. AMEND relinquished the pastorate at Christ Lutheran Church of Wisner, Nebr., upon receiving his doctor's degree. Presently, he is teaching on the campus of Carthage College—Kenosha Campus. He is one of the officers of the Alumni Association.

1932

MARTEEN B. KILVER had the pleasant experience of breaking ground for a new church building. Mt. Zion Lutheran Church of LaGrange, Indiana is the parish he serves. A charming picture appeared in the Synod News showing the children wielding small shovels in the actual breaking of ground. All the children present spoke into a tape recorder which should prove interesting in years to come. The \$105,000 edifice will provide up-to-date facilities for worship and education. The three year funding effort was so successful in the first months, that building could be undertaken a year sooner than was planned.

1938

RAYMOND C. SHAWL completed a twenty-two year ministry at Our Saviour's Lutheran Church, Riverdale, Ill. On Nov. 15th, he begins his ministry at Grace Lutheran of Woodstock, Ill. This is a challenging responsibility for a leader who has demonstrated ability both in parish and Synod.

WESLEY J. SMUZER enlarged his opportunities of service to his congregation by attending the short course of classes held at Augustana Hospital, Chicago for improved pastoral ministry to patients. He continues as pastor of Emmanuel Lutheran Church, Maywood; completing fifteen years of service this year.

1941

CRANSTON R. GESELL completed a significant ministry at Grace Lutheran Church of Muscatine, Iowa. Just recently, he was called to Augustana Lutheran Church of Manson, Iowa.

1944

HOWARD L. BREMER served a ULC congregation in Illinois upon ordination. Then, for 13 years leadership was given a Norwegian Synod congregation in New Hampton, Ia. He returned to Illinois in May, 1961, to serve two Congregational Churches at Buda and Neponset, Ill. His parents moved in with him; on June 28th, 1963, his mother was gathered to Life Triumphant. Present address is 104 S. Second St., Neponset, Ill.

1945

ROBERT L. HOOKER completed a ministry at Grace Lutheran Church of Woodstock, Ill., which saw the numerical growth of the congregation increase to double size. Building of a remodeled and enlarged church was followed by a magnificent parish house for educational purposes. The call of Epiphany Lutheran Church, Elmhurst, Ill., was heeded in August when he was installed as pastor of this suburban congregation.

1946

ALBERT G. KAUTZ was a special student on the campus during Dr. Foelsch's presidency. He comments

on the wonderful, gracious and patient faculty which directed student affairs. Retirement from the active ministry came on June 1, 1963. Gratitude to the Seminary is voiced. Never shall the inspiration and help received be forgotten. God's blessing is wished for all.

1950

L. JACK EHLERS completed a ministry of twelve years at Gladstone Park Lutheran, Chicago, Ill. In the period of leadership offered this congregation, it was led from the discouragement of frequent pastoral change, a make-shift church structure, and frequent rift amongst members, into one of the substantial churches. A beautiful new church was erected; membership increased; and congregation led to corporate unity. In the middle of November, Jack takes on the challenge of Atonement Lutheran Church, 20221 Lahser Rd., Detroit, Mich.

1952

NORMAN J. THALMAN in collaboration with his wife, Marilynn, has produced an unusually useful book, "Songs of Joy." It has just come off the production of Fortress Press. It takes "key" hymns of the Service Book and Hymnal and makes them come alive for children. Simultaneously with the arrival of this book, Christ Lutheran Church of Clarendon Hills, Ill., lost its parsonage family. Pastor Thalman began a pastorate at Tucson, Ariz. The address is: 1333 Aveneda Sirio, Tucson.

MRS. ANNA LEESBERG, dietitian at the Seminary from 1948-52 and affectionately known as "Mom" Leesberg by the students, died July 2nd at Wild Rose, Wis., where she lived in retirement. Funeral services were held in Melrose Park with Dr. Weng conducting the service of memorial. Pallbearers were Seminary students and Pastor Jack Ehlers of Gladstone Park, Chicago, who was one of her "boys."

1954

BASSIM K. NIJIM of Ramallah, Jordan, is eligible for the Seminary Nobel Prize; his news for this issue came the longest distance and was warm with affection and information.

He serves a Lutheran congregation in Ramallah, about 17 km North of Jerusalem. The congregation is 7 years old with a building project which includes both a church and parsonage. Of the 300 members, most are poor refugees from the Arab-Israel War of 1947-48. The parish belongs to the Arab Ev. Lutheran Church in Jordan, which is a German Mission. Bassim was married in 1957 and has a daughter of 2 years and a son who is 3 months old. Greetings are sent to teachers and best wishes to all.

ARMIN G. WENG, JR., completed an eight year ministry as the spiritual leader of Amity Lutheran Church, Lena, Ill. Since Sept., he is providing pastoral leadership to St. Paul Lutheran Church of Oregon, Ill. Change of pastorate also provides opportunity to attend the Graduate Sessions on the Seminary campus. The strength of experience gained at Lena, Ill., promises a most significant ministry to the people now under his shepherding care.

1955

EDWARD W. AMEND formerly served as Pastor of Ascension Lutheran Church, Tulsa, Oklahoma. Presently, he is enrolled at the Graduate School at the U. of Chicago working toward a Ph.D. in religion and literature under Dr. Sittler.

KENWOOD K. ENGEL completed ten years as spiritual leader of Good Shepherd Lutheran Church, Chicago. In that period, the discouragement attendant to an unfinished, new building coupled with multi-mortgage financing which he inherited, was turned about into a confident congregation and a stabilizing of community influence. This month, Ken takes on the leadership of Christ Lutheran Church of Clarendon Hills, Ill., and a \$400,000 building program.

1956

WALTER E. HALLERUD moved from Harvel, Ill., to the pastorate of Faith Lutheran, 3630 N. Rockton Ave., Rockford, Ill. He was installed late in 1962, by Dr. Royal E. Lesher consultant with the Board of American Missions of the LCA.

VICTOR G. ROENNfeldt is still serving the same parish to which he came upon the completion of his doctorate earned at Maywood. His residence is at Murtoa, Australia. Just recently, Dr. and Mrs. Roennfeldt attended a farewell Garden Party honoring the Governor of Victoria, Sir Dallas Brooks and Lady Brooks. This event was held at the Government House.

W. PAUL SCHUBERT received the invitation of Holy Trinity Lutheran Church, Fredriksted, Virgin Islands (the Parish where internship under the Board of American Missions was had during Seminary years). The appeal of the call was sufficiently strong to prompt the relinquishing of pastoral obligations at Martin Luther parish, Chicago and be on his way to the Islands. We shall miss the president of the Alumni Association from the Chicago-area but pray God-speed in safe journey and satisfying labor in God's vineyard.

1957

PAUL W. BAER was involved in ground-breaking for the new building now in process of erection for King of Glory Lutheran Church, Indianapolis, Ind. Service took place Sunday, May 12th, 1963 on the site located at 106th St., and proposed highway 431. Present membership of the congregation stands at 164 adults and 94 children.

ROBERT C. FARB resigned as Pastor of Grace Lutheran Church, Lakeland, Fla., effective June 30th, in order to accept the call to become Vice President and Director of Development of Newberry College, Newberry, S.C. Together with his wife and three daughters, he will reside at 1938 Harrington St., Newberry, S.C. Dr. Farb was chairman of the History Dept., at Simpson College, Iowa, when he came to the Seminary on a Rockefeller Brothers Fellowship in preparation for the ministry.

1958

WILLIAM P. HARUM is pastor of Trinity Lutheran Church, Warrenville, Ill.; and is pleased to announce that Trinity's new educational building was dedicated on June 30th, 1963.

The family consists of three girls: Margaret 7, Susan 3, Cynthia 2; and residence in Warrenville now covers a span of four years.

1959

E. CHARLES ANDERSON had the privilege of bringing a brand new congregation into being by diligent pastoral efforts. The parish is St. Peter's Lutheran Church and is located at Carlsbad, New Mexico. His first congregation was located at Las Cruces, New Mexico.

1960

JOHN C. COOPER is Assistant Professor of Bible and Philosophy at Newberry College. Served as Guest Lecturer at the Pastor's Conference of the Minnesota Synod, held at St. Peter, Minn. His topic was on Paul. An LCA scholarship will permit attendance at the U. of Chicago as preliminary to his Ph.D. program. Daughter, Cynthia Ann, was born on March 24th, 1963 at Columbia, S. C.

1961

WILLIAM M. OESTERLIN is proud to announce the birth of son, Mark John, born May 14th, 1963; and welcomed by his sister, Lori, who thinks her brother is just wonderful. Mark went on his first outing recently . . . a firemen's parade. All is well at St. Paul Lutheran Church, DuBois, and in consequence no world-shaking news can be announced.

1962

LESLIE VON HEFTY has a new address to be shared: Castelli 2259, Mar Del Plata, Argentina. He moved to this community to develop a new Lutheran mission among the un-churched Argentine and Lutheran immigrants. Mar Del Plata is a sea-side

resort city of 300,000. Services started with 9 people and at the time of writing, 52 were attending church regularly. 2 baptisms were administered and 2 Argentine school teachers were confirmed.

DAVID W. PETERS had the exciting adventure of bringing a brand-new congregation into being. St. John's Lutheran Church of Sun Valley was organized at El Paso, Texas. Prospects for slow but continued growth will make a substantial congregation.

1963

RONALD L. DECK participated in ground-breaking services for a new parsonage for the Coesse Hope Lutheran Congregation. The all-electric one-story frame house will have a garage, three bedrooms and study. Ronald was ordained at the Indiana Synod meeting at Trinity Lutheran Church, Fort Wayne, Ind.

PHILIP A. HAUSKNECHT taught conversational English for three years in Hyushu-Gakuin Lutheran High School in Kumamoto, Japan. On May 20th, 1963, he was ordained at Trinity Lutheran Church, Sioux City, Ia., and is called by the Board of World Missions to serve in Japan. He is married and has one son, Mark Teruo.

RICHARD N. JESSEN is called as Pastor of Trinity Lutheran Church, 2846 Cortez St., Chicago, Ill. He was ordained at Luther Memorial Church, Des Moines, Ia., on May 24th, 1963 by the president of the Iowa Synod. He is married and has three children.

ROBERT TRENDEL was ordained at the meeting of the Indiana Synod held at Trinity Lutheran Church, Fort Wayne, Ind. He has been called to Gloria Dei Lutheran Church, Highland, Ind.

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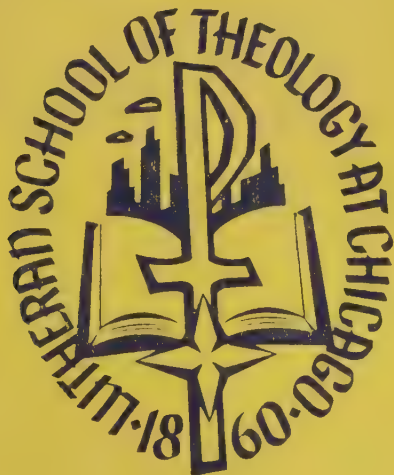
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The Record
Lutheran School
Of Theology
Maywood Campus



Winter Issue

February, 1964
Vol. 69, No. 1

Calendar

1963-1964

Registration for New Students.....	2:00 P.M., Fri., Sept. 6, 1963
Orientation for New Students.....	Fri. to Mon., Sept., 6-9, 1963
Registrations for Middlers.....	1:30 P.M., Mon., Sept. 9, 1963
Registrations for Seniors.....	3:00 P.M., Mon., Sept. 9, 1963
Opening Service.....	10:00 A.M., Tues., Sept. 10, 1963
Fall Quarter Begins.....	1:30 P.M., Tues., Sept. 10, 1963
Fall Quarter Ends.....	12:20 P.M., Fri., Nov. 22, 1963
Winter Quarter Begins.....	8:00 A.M., Mon., Nov. 25, 1963
Thanksgiving Recess Begins.....	12:20 P.M., Wed., Nov. 27, 1963
Thanksgiving Recess Ends.....	8:00 A.M., Mon., Dec. 2, 1963
Senior Comprehensive Examination.....	Mon. to Fri., Dec. 2-6, 1963
Christmas Recess Begins.....	12:20 P.M., Fri., Dec. 20, 1963
Christmas Recess Ends.....	8:00 A.M., Mon., Jan. 6, 1964
Winter Quarter Ends.....	12:20 P.M., Fri., Feb. 21, 1964
Spring Quarter Begins.....	8:00 A.M., Mon., Feb. 24, 1964
Holy Week Recess Begins.....	12:20 P.M., Fri., March 20, 1964
Holy Week Recess Ends.....	8:00 A.M., Tues., March 31, 1964
Spring Quarter Ends.....	12:20 P.M., Fri., May 15, 1964
Commencement.....	8:00 P.M., Thurs., May 14, 1964

GRADUATE STUDIES

FALL SEMESTER: September 17, 1963 to January 14, 1964

SPRING SEMESTER: January 21, 1964 to May 12, 1964

LECTURES AND CLASS SESSIONS ON TUESDAYS

SCHOOL OF MISSIONS

FALL QUARTER: September 10, 1963 to November 22, 1963

WINTER QUARTER: November 25, 1963 to February 21, 1964

SPRING QUARTER: February 24, 1964 to May 15, 1964

THE 1964 SUMMER SESSION

FIRST SESSION: June 29, to Friday, July 17, 1964

SECOND SESSION: July 20, to Friday, August 7, 1964

(Two lectures or class sessions daily in each course)

The Record
Lutheran School of Theology
Maywood Campus



Winter Issue

1964

THE RECORD
LUTHERAN SCHOOL OF THEOLOGY

VOL. LXIX

MAYWOOD, ILLINOIS, FEBRUARY, 1964

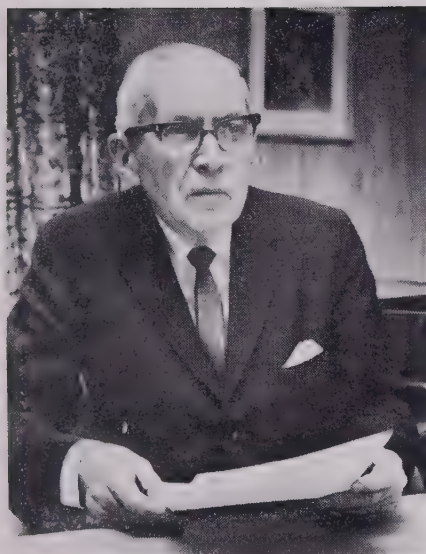
No. 1

Second-class postage paid at Maywood, Illinois

THE RECORD, Lutheran School of Theology, Maywood Campus is published on the 15th of February, May, August, and November. Subscription in the U.S.A. and Canada, \$1.00.

Address: Lutheran School of Theology — Maywood Campus,
11th Avenue and Van Buren Street, Maywood, Illinois.

Editor: Dr. Armin G. Weng.



Armin George Weng

A seminary is people — people who live together, worship together, work together, learn together, study together, eat together, play together.

Not only are facts learned, knowledge acquired, techniques and skills developed, but attitudes are remolded or changed or refined.

A seminary is professors — also people — who teach, guide, mold, and direct.

Buildings are the locale where these things take place. It has been deemed wise that the new merged seminary be located near the Uni-

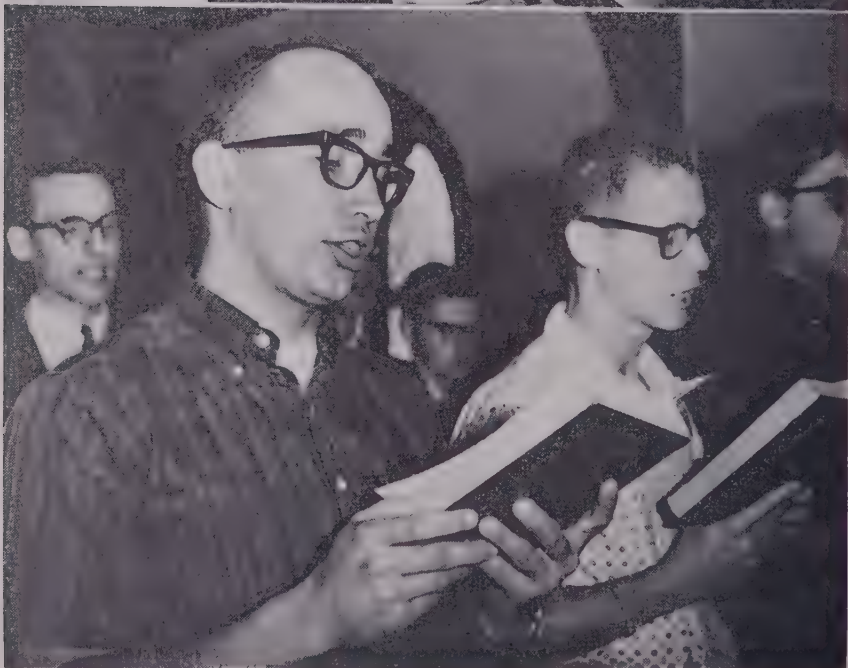
versity of Chicago campus. In this new locale, the seminary has opportunity for greatness far beyond its four predecessor seminaries. But essentially the seminary consists of people — professors and students — working together to develop the fullest capacity of the church's future ministry.

The story told in pictures the next few pages is a story of people. The locale could be Maywood (which it is) or Rock Island or Chicago. There is little difference. But the people are not just *any* people. The students are carefully screened, tested and observed. Many of the professors have already attained eminence; all are constantly preparing themselves to meet the challenge of today's needs in the church. These people here pictured go out to serve you — the people in the world.

Thanks be to God for the devotion, diligence and consecration of both professors and students.

ARMIN GEORGE WENG

Worship Time



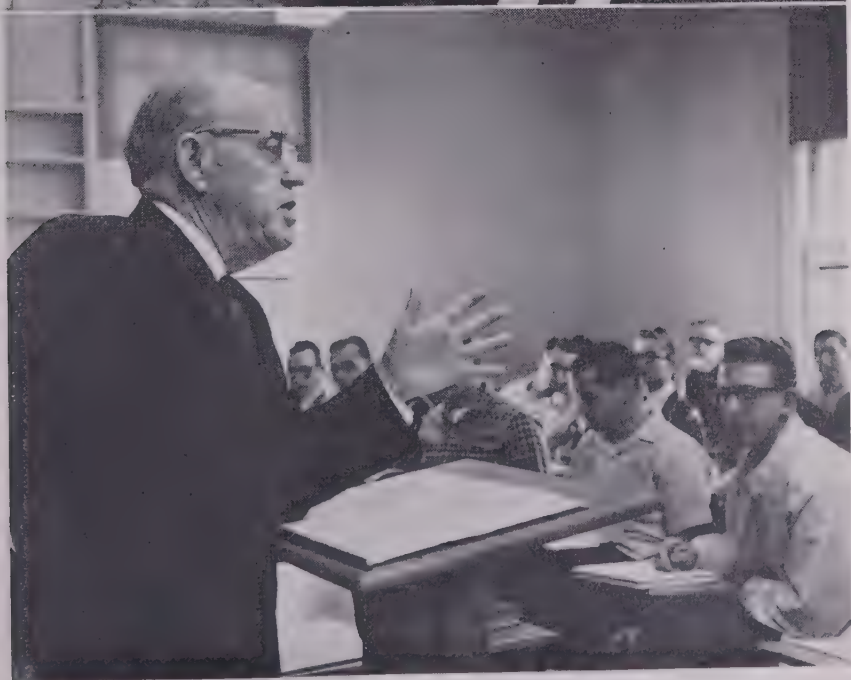
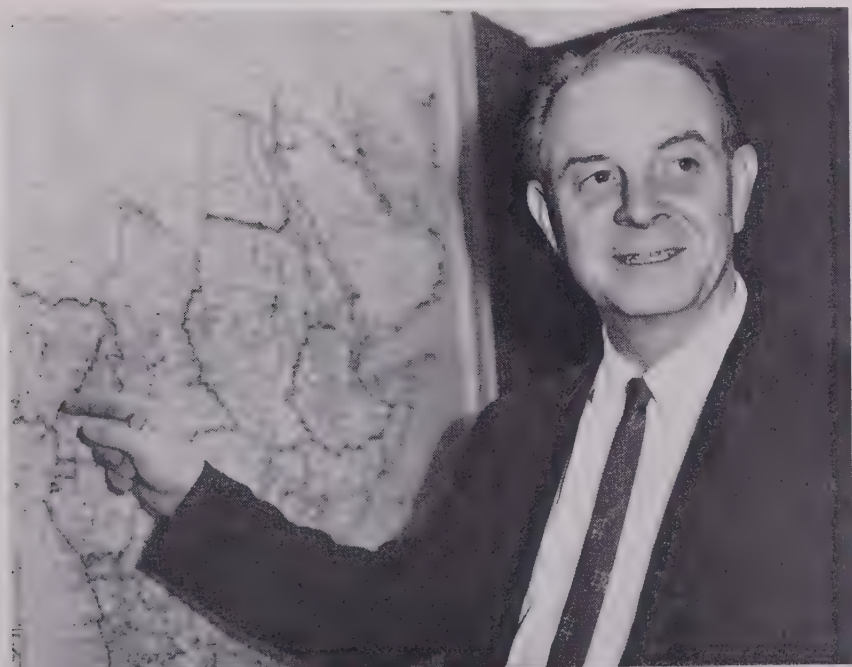
Class Time



Professors in Action



Professors in Action



Professors in Action



Faculty Meeting



Study Time



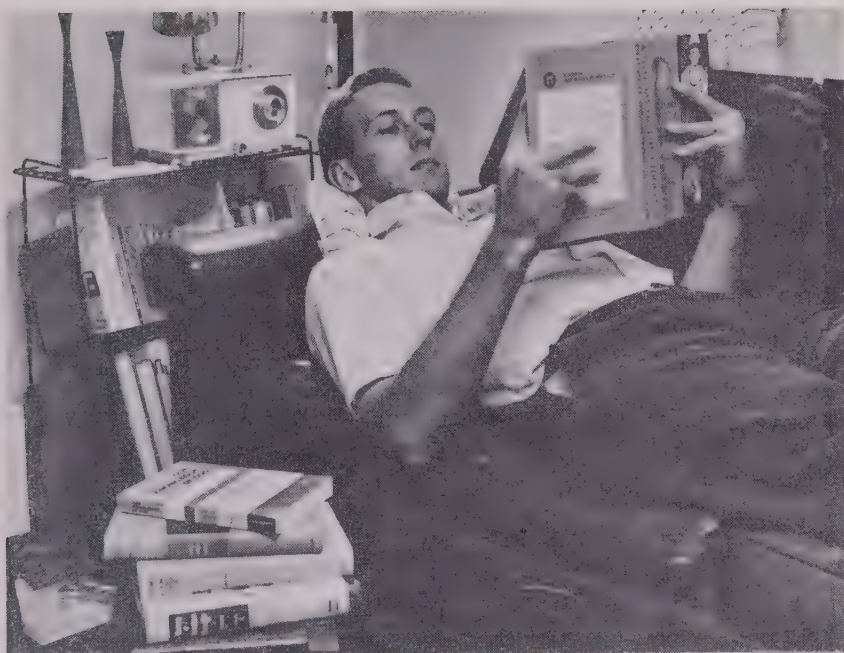
Study Time



Library Time



Home Study Time



Food Time



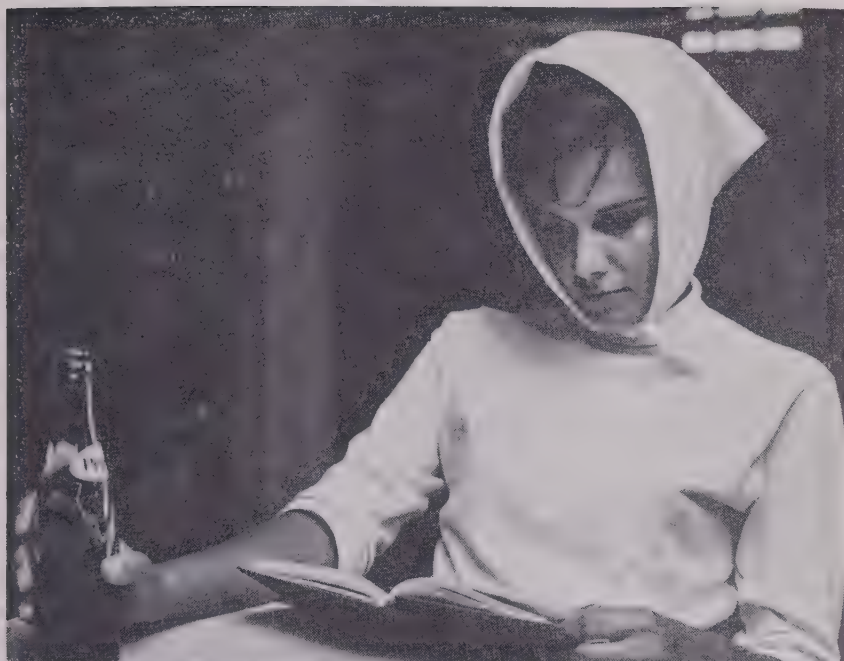
Food Time



Coffee Time



Midmorning Break



Playtime



Playtime for the Younger Set



Work Time



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The Record

Lutheran School Of Theology

Maywood Campus



Fall Issue

November, 1966

Vol. 71, No. 4

Calendar

1966-1967

Fall Quarter

1966

September 9-11	Orientation for New Students	Friday to Sunday
September 12	Convocation and Registration	Monday
September 12	Fall Quarter Begins (8:00 a.m.)	Monday
November 23	Fall Quarter Ends	Wednesday
November 24	Thanksgiving	Thursday

Winter Quarter

November 28	Winter Quarter Begins (8:00 a.m.)	Monday
December 16	Christmas Recess Begins (after classes)	Friday

1967

January 2	Christmas Recess Ends (8:00 a.m.)	Monday
February 24	Winter Quarter Ends	Friday

Spring Quarter

February 27	Spring Quarter Begins (8:00 a.m.)	Monday
March 17	Easter Recess Begins (after classes)	Friday
March 28	Easter Recess Ends (8:00 a.m.)	Tuesday
May 17	Spring Quarter Ends	Wednesday
May 18	Maywood Commencement	Thursday
May 19	Rock Island Commencement	Friday

GRADUATE STUDIES (MAYWOOD CAMPUS)

FALL TERM: September 20, 1966 to January 17, 1967

SPRING TERM: January 24, 1967 to May 16, 1967

LECTURES AND CLASS SESSIONS ON TUESDAY

THE 1967 SUMMER SESSION (MAYWOOD CAMPUS)

FIRST TERM: June 26, 1967 to July 14, 1967

SECOND TERM: July 17, 1967 to August 4, 1967

SCHOOL OF MISSIONS

FALL QUARTER: September 12, 1966 to November 23, 1966

WINTER QUARTER: November 28, 1966 to February 24, 1967

SPRING QUARTER: February 27, 1967 to May 17, 1967

The Record
Lutheran School of Theology
Maywood Campus



Fall Issue

1966

THE RECORD
LUTHERAN SCHOOL OF THEOLOGY

VOL. LXXI

MAYWOOD, ILLINOIS, NOVEMBER, 1966

No. 4

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11th Avenue and Van Buren Street, Maywood, Illinois.

Editor: Johannes Knudsen.

The New Students On Campus

1966-1967 Students in the B.D. Program

WILLIAM ROLLAND BERG comes to the seminary from Decorah, Iowa. He received his A.B. from Luther College. He is a member of First Lutheran Church in Decorah, the Rev. Alvon Nelson, pastor. William is 21 years old and single.

ALBERT A. BODASKI, JR. graduated from Drake University with a A.B. degree. His home is in Phoenix, Arizona but he holds his church membership in Luther Memorial Church in Des Moines, Iowa, the Rev. Enok Mortensen, pastor. Albert is 23 years old and single.

RICHARD ROBERT BUHL is a graduate of Wittenberg University with a A.B. degree. Although his home is in LaGrange, Illinois he holds his church membership at First Lutheran Church in Springfield, Ohio, the Rev. Lawrence T. Rugh, pastor. Richard is 21 years old and single.

DENNIS JAY CARROLL entered the seminary in February, 1966. He graduated from Elmhurst College with a A.B. degree. His home is in La Grange, Illinois and he is a member of Grace Lutheran Church of that city. His pastor is the Rev. George Bernard. Dennis is 22 years old and single.

JOHN JAMES DUFFUS is a native of Chicago and a member of North Austin Lutheran Church, the Rev. Ralph Leonard, pastor. John graduated with a A.B. degree from Valparaiso University. He is 22 years old and single.

BRIAN GARY EKLUND comes to the seminary from North Beach Haven, New Jersey. He graduated from Muhlenberg College with a A.B. degree. His home church is Holy Trinity in Brant Beach, New Jersey, the Rev. Albert Patterson, pastor. He is 22 years old and single.

JON RICH FOGLEMAN is a graduate of Lenoir Rhyne College in North Carolina. His home is in Burlington, North Carolina and his home church is Macedonia Lutheran Church in Burlington, the Rev. Hoyle Whiteside, pastor. He is 23 years old and married.

CARL RICHARD GAUCK is a native Chicagoan. He is a member of St. Andrews Lutheran Church, the Rev. Stanley Yoder, pastor. He graduated from North Park College with a A.B. degree. He is 24 years old and married.

GEORGE WILLIAM GENSZLER graduated from Luther College with an A.B. degree. His home is in Sheboygan, Wisconsin where he is a member of his father's church, First United Lutheran Church. He is 22 years old and single.

WILLIAM ALAN GRAF comes to the seminary from the neighboring suburb of Bellwood, Illinois. He holds membership in St. Peter's Lutheran Church of Forest Park, Illinois, the Rev. Richard W. Roth, pastor. He graduated from Western Illinois University with a B.S. in Education. William is 22 years old and single.

ERIC JOHN GUSTAVSON, JR. lived in Evanston, Illinois until recently when his parents moved to Milwaukee, Wisconsin. He continues to hold membership in Immanuel Lutheran Church in Evanston, the Rev. Noah Inbody, pastor. He graduated from Gustavus Adolphus with an A.B. degree. Eric is 22 years old and married.

JOHN LEROY HEINS comes from Pontiac, Illinois and is a member of an ALC church, First Lutheran, in that city. His pastor is the Rev. Orville Kalkward. He is a graduate of St. Olaf College, is 22 years old and single.

BRIAN HELGE joined the seminary community at the beginning of the spring quarter. His home is in Grabill, Indiana but he holds church membership at Peoples Lutheran Church in Chicago, Illinois, the Rev. John Timmerman, pastor. He earned an A.B. degree at the University of Indiana. He is 22 years old and single.

CHARLES DAVID INFELT is a graduate of St. Olaf College with a A.B. degree. Charles' home is in Waverly, Iowa and he is a member of the ALC church, St. Paul's, the Rev. Glen Granlund, pastor. Charles is 22 years old and single.

JOHN PHILLIP JACK comes from Dearborn, Michigan and holds membership in Hope Lutheran Church of Dearborn with the Rev. Daniel S. Rolik, pastor. John graduated from the University of Michigan with a B.B.A. degree. He is 22 years old and married.

ALBERT THEODORE JOHNSON's home is in Port Vue, McKeesport, Pa. He is a member of Tabor Lutheran Church in McKeesport and his pastor is the Rev. Walter Lundberg. He received his A.B. degree from Upsala College. He is 21 years old and is married.

GEORGE HERMAN JOHNSON of Oakland, Nebraska is a member of Elim Luther Church in Hooper, Nebraska and his pastor is the Rev. Theodore Youngquist. He earned his A.B. degree at Midland College. He is 22 years old and is married.

TERRY SCOTT JOHNSON comes from an ALC church in Rockford, Illinois. The church is the Lutheran Church of the Good Shepherd. He graduated from Luther College. Terry is 23 years old and single.

BRUCE ERIC LARSON started his seminary studies in the winter quarter in December, 1965. His home is in Pittsburgh, Pennsylvania, and he is a member of Mt. Lebanon Lutheran Church there. His pastor is the Rev. Charles Hackenberg. He graduated from Kent State with a A.B. degree. Bruce is 23 years old and is single.

THOMAS ROY MCCRONE is a member of the Missouri Synod and his home church is Good Shepherd Lutheran Church in Canandaigua, New York, the Rev. R. R. Krueger, pastor. He received his A.B. degree from Valparaiso University. Thomas is 22 years old and is single.

RICHARD LOWELL MERKNER comes to the seminary from Pittsburgh, Pennsylvania. He graduated with a A.B. degree from the University of Pitts-

burgh. His home church is First Lutheran in Pittsburgh. He is 23 years old and is married.

FREDERICK C. MEYER of El Paso, Texas is a graduate of the University of Chicago. He is a member of Good Shepherd Lutheran Church in El Paso where is father, the Rev. Alexander Meyer, is the pastor. Fred is 21 years old and is single.

QUINTON DUANE MEYER comes to our campus from Elgin, Illinois after graduating from Carthage College with an A.B. degree. He is a member of Holy Trinity Lutheran Church in Elgin and his pastor is the Rev. Robert Schenck. Quinton is 23 years old and single.

ROBERT WAYNE MUELLER graduated from Wittenberg University with an A.B. degree last June. His home is in North Canton, Ohio and his home church is Holy Trinity Lutheran Church where his father, the Rev. L. P. Mueller, is the pastor. Robert is 22 years old and is married.

IMMANUELI ALEMYO NDOSI comes to our campus from Masama Lutheran Parish of Moshi, Tanzania, East Africa. He has a diploma in Education from Makerere University College in Tanzania. Mr. Ndosu is 31 years old and is married and has six children. His family remains in Tanzania.

ROGER ALFRED NELSON is a resident of Deerfield, Illinois and is a member of the Church of the Holy Spirit in Lincolnshire, the Rev. Karl F. Langrock, pastor. Mr. Nelson has an A.B. degree from the University College of the University of Chicago. Mr. Nelson comes to the study of theology from a successful business career. He is 41 years old, married and father of two children.

GARY LEE NICKEL of Sacramento, California graduated from Sacramento State with an A.B. degree. He is a member of St. John's Lutheran Church in Sacramento. The Rev. Robert Romeis is his pastor. Gary is 25 years old and is single.

WILLIAM A. PETRILLO of Deerfield, Illinois is a member of Zion Lutheran Church of that city. The Rev. Herbert Peterson is his pastor. Mr. Petrillo is a graduate of the Northwestern Evening School. He is 33 years old, is married and has three children.

ROY ALLEN POLTROCK graduated from North Central College with an A.B. degree. His home is in Brookfield, Illinois where he is a member of Faith Lutheran Church, the Rev. George Vulgaris, pastor. Roy is 22 years old and is single.

ROGER HENRY PREHN from Verona, Wisconsin is a member of Luther Memorial Church in Madison, Wisconsin, the Rev. F. K. Efrid, pastor. He received his A.B. degree from Wartburg College. He is 21 years old and is married.

JAMES ROBERT ROBINSON of Indianapolis, Indiana is a member of St. Andrew Lutheran Church, the Rev. John M. Chell, pastor. He received a

B.B.A. degree from the University of Cincinnati. James is 22 years old and is married.

GARLAND SCHENK comes to us from Neustadt, Ontario, Canada. He is a member of Trinity Lutheran Church in Ayton, Ontario and his pastor is the Rev. E. W. Heimrich. He graduated from Waterloo Lutheran University. He is single and is 23 years old.

DIETER REINHOLD SCHULTE, a native Chicagoan, is a member of Luther Memorial Church, the Rev. K. Bruno Neumann, pastor. He received his A.B. degree from North Park College. He is 26 years old and is married.

HOWARD DIXON SLINGERLAND came to the campus for the beginning of his studies in the spring quarter of 1966. His home is in West Somerville, Massachusetts. He belongs to Gethsemane Lutheran Church in Brockton, Massachusetts, the Rev. L. L. Swanson, pastor. He graduated from Tufts University with an A.B. degree. Howard is 22 years old and is married.

KENDRICK WILLIAM SUTER of Madison, Wisconsin is from the ALC church body. His present church membership is held at Holy Family Lutheran Church in Chicago, the Rev. Fred Downing, pastor. Kendrick is a graduate of St. Olaf College with an A.B. degree. He is 23 years old and single.

ERWIN ALBERT UECKER's home is in Chicago. He is a member of Peoples Lutheran Church, the Rev. John Timmerman, pastor. He earned his B.S. degree from Loyola University. He is 34 years old and is single.

JAMES EDWARD UPDEGRAFF comes from Dayton, Ohio. He belongs to Our Saviour Lutheran Church of Dayton of which his father, the Rev. J. Alfred Updegraff, is the pastor. James graduated from Wittenberg University with an A.B. degree in 1965. He spent a year studying in Germany before coming to the seminary. James is 23 years old and is single.

JAMES EDWARD WALKER graduated from Greenville College with an A.B. degree. His home is in Vandalia, Illinois and he belongs to St. James Lutheran Church, the Rev. P. Gerald Leaf, pastor. James is 23 years old and single.

Seniors

LOWELL ARDEN ANDERSON transferred to the Maywood Campus from North Park Theological Seminary. He is a graduate of Arizona State University with a B.A. in Education. He is now a member of Trinity Lutheran Church in Chicago, the Rev. Vernon Ryding, pastor. Mr. Anderson is 29 years old, is married and has two children.

L. EDWARD KNUDSON graduated from St. Olaf College with an A.B. degree. Mr. Knudson transferred to our campus after two years and internship at Luther Theological Seminary. His home church is United Lutheran Church in Grand Forks, North Dakota. Mr. Knudson is 25 years old and is single.

DENNIS NORDMOE has transferred to Maywood from North Park Theological Seminary. He graduated from Wheaton College with an A.B.

degree. His home church is the Evangelical Covenant Church in Belvidere, Illinois. Mr. Nordmoe is 26 years old and is married.

Enrollment for 1966-1967

Enrollment at the Maywood Campus is at a record high. There are 127 in the B.D. program, 26 in the School of Missions and 50 in the Tuesday Graduate Program. The total enrollment is 236.

There are 40 new B.D. students, coming from 15 states, Canada and Tanzania. Seventeen are from Illinois, three each from Wisconsin and Pennsylvania, two each from Iowa and Ohio, one each from Arizona, New Jersey, North Carolina, Michigan, Nebraska, New York, Texas, Massachusetts and California. There is one each from Canada and Tanzania.

Fifteen LCA synods are represented by the 40 new students. One is from the Lutheran Church of Tanganyika and one from the Evangelical Covenant. Five students come from the ALC and one from the Missouri Synod.

The proportion of married and single students is almost equal. There are 18 married students and twenty-two single students. Due to the lack of married housing on the campus 17 of the new students are living off campus or in housing on our new campus near the University of Chicago.



Dennis Carroll



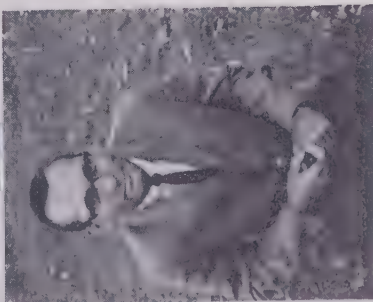
Richard Buhl



Albert Bodaski



William Berg



Carl R. Gauck



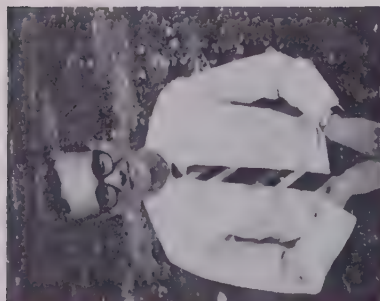
Jon Fogleman



Brian Eklund



John J. Duffus



John L. Heins



Eric Gustavson



William Graf



George W. Genszler



Albert T. Johnson



John P. Jack



Charles D. Infelt



Brian Helge



Thomas McCrone



Bruce Larson



Terry S. Johnson



George H. Johnson



Robert W. Mueller



Quinton D. Meyer



Frederick C. Meyer



Richard L. Merkner



William Petrillo



Gary L. Nickel



Roger Nelson



Immanueli Ndosi



Garland C. Schenk



James R. Robinson



Roger Prehn



Roy A. Poltrock



Erwin A. Uecker



Kendrick W. Suter



Howard Slingerland



James E. Walker



James E. Updegraff

Fidelities and Infidelities

CONVOCATION ADDRESS

by J. KNUDSEN

For some strange and unrealistic reason my thoughts for this convocation address keep going back to the age of chivalry. Perhaps this is because the word convocation in itself has a rather noble ring: to be called together by summons. Perhaps it is by way of contrast. Kierkegaard says: What our age lacks is not reflection but passion. After a long, hot summer in the Chicago area I would be inclined to say: What our age lacks is not passion but reflection. This emboldens me to say: What our realistic, secular, revolutionary, action-happy moment needs is a slight return to the age of chivalry. At least there are several metaphorical points-of-contact which might lend themselves to convocational peroration.

The ideal of a young man in the age of chivalry was to become a knight, not a "knight of infinite resignation" as Kierkegaard talks about him but a man of action and of service. In order to become a knight he had to serve as a page or a squire; then after a period of training and testing he was elevated to knighthood and swore an oath of allegiance to his lord. He was pledged to chivalrous conduct, and the chief chivalric virtues were piety, bravery, loyalty and honor. Perhaps I am stretching the metaphor a bit too much to mention such old fashioned concepts, but bear with me for a while. It is possible that you might be amused even though you are not interested. Loyalty was due in three instances: 1) loyalty to God, 2) loyalty to one's secular ruler, and 3) loyalty to the mistress of one's heart. The latter loyalty we should perhaps eliminate in the present, solemn moment, for the explanation goes on to say that the mistress of one's heart could only be a virgin or someone else's wife. We shall therefore start out with the two first loyalties: loyalty to God and loyalty to our secular tasks. Perhaps there should be only one loyalty, the unity being obtained by eliminating God or by ignoring the secular task or by fusing the two into one. Let me again, however, take the liberty of speaking in terms of the dual fidelity of the age of chivalry.

The word "fidelity" slipped in here and what does this mean. The word-book tells us that it means "faithful devotion to duty." Is this too unrealistic or too demanding a word to speak of to those who are "convocatus," summoned together? Is it a rather ridiculous thing to speak in such formal and ancient terms in a day when we must coin new words and shape a new vocabulary in order to reach the uneducated and be relevant to the jet-set? Or is it a betrayal of our summons to speak of anything less than faithful devotion to duty as we look forward to our common life and our common task? Whatever it is, I have chosen to speak and you shall listen to a few moments' consideration of "Fidelities and Infidelities," for the negation is necessary in our situation in order to bring out the true nature of the loyalty.

Fidelity comes from the Latin *Fidelitas* which means loyalty or faithfulness. This again derives from *fides* faith. It is like the Romans to have one

word for faith and another for faithfulness. I like the distinction which is not found in the Greek use of the word *pistis*. (The noun form *pistia* is found only in the adjective combination *oligopistia* and only in one instance in New Testament, Mt. 17:20). As a result we translate *oligopistos* to mean "men of little faith" when it obviously means "men who too little are faithful." Faith is not graduated or dimensional; we either have it or we do not have it. But faithfulness has dimensions or a scale of values. It is human. I am not trying to justify a lower scale of faithfulness; I am trying to distinguish between faith, which is a gift of the Holy Spirit, and faithfulness, which is a human responsibility. In other words, I shall speak about *fidelitas* and not about *fides*. Fidelity is a virtue, a strange term in our day, and this means that it is the mark of a man. And I shall speak of it in the chivalric duality of fidelity to God and fidelity to our human task.

Faithfulness to God is to live a life worthy of the gospel. Having said this I am probably committed to a three-volume discourse on Christian ethics with a prolegomena which sets out the principles and the methodology of the discourse. This commitment we shall all have to share, however, through this year of study and through the three years of a seminary education. Permit me, therefore, to make a simple and perhaps naive generalization for the purpose of giving voice to the spirit of our summons. *To live a life worthy of the gospel is to worship God and to live our daily lives.* Perhaps the two are one and the same, and perhaps the second part is identical with the second of the chivalric loyalties, fidelity to our human task, but let us again be arbitrary in the face of our situation.

Faithfulness in worship has top priority. If there is no worship, there is no faith, for then God is dead. Just as God has created a clean heart within me by accepting me as his child in baptism, so must he recreate this condition continuously. He must renew a right spirit within me. If I were to rely upon my own accomplishment, the word *oligopistos* would be the only applicable one. The act is God's, but I have a part. I can prevent God from doing his work, or I can open up the opportunity. This I can do when I pray, when I am directed and comforted by God's spirit. This I can do when I enter into corporate worship for prayer, praise, thanksgiving and proclamation. This I can do when I accept the invitation to come to his table, the latter being the most important of all, because I enter in a special way into the renewed life with God. I would like to say this as strongly as I can, partly because I believe this and partly because there are those who disclaim such a conviction unless it is expressed in a peculiar form approved by them.

This is, of course, not a fidelity peculiar to the academic world; it is perhaps even more scoffed at in the academic world than any where else. But it is an emphasis that has priority as *we* are summoned together, for our summons is issued in a special sense by the church. It is not an academic *test*, nor is it an ecclesiastical test or even a personal test. I challenge anyone to measure my devotion or to gauge it in any way. I defy anyone to pry into my inner life. I do not sing of my country, as the little girl did: "Land where my fathers died, land where the pilgrims pried." But I do assert a strong conviction that the worship of God is not only a concern with a strong priority; it is an unavoidable essential for a man of faith.

Worship must have forms and forms must be agreed upon. Men and women of a common allegiance to a mode of life, and to a mode of expression of that life, will agree in the main upon forms of worship, with a necessary consideration of freedom and variety. If we respond to a summons to a life under the auspices of a covenanted group, we must adjust to the forms of that group. I do not believe that we should take lightly a fidelity to an agreed form of worship, when there is no question of loyalty to God involved.

Worship forms can, however, become not only a vehicle of fidelity but also of infidelity. *Distinguendum est inter rem et modum rei*. It is a very tragic feature of the recent renewal of interest in historical and contemporary liturgical forms, as an enriched manner of entering into worship, that enthusiastic devotees of elaborate forms have usurped this interest in liturgy by identifying the basic interests of the church at worship with their special likes and preferences of forms. This may not seem of significant concern to engage our attention at a convocation, but behind the irritation of the misuse of freedom which is involved lie two greater difficulties.

Let us express the one difficulty in the words of T. S. Eliot in "Murder in the Cathedral:" "The fourth temptation is the greatest treason, To do the right thing for the wrong reason." When the form usurps the content so that the form becomes the prime consideration of worship, or when worship becomes the tool of other concerns than the initiation and the renewal of the life in God, then fidelity to worship has turned to infidelity. This temptation—to do the right thing for the wrong reason—is not unknown among us. I must constantly make confession to my Lord that I have fallen into this temptation, particularly when I march in ecclesiastical procession, and I have long since recognized that the greatest common danger to all religions in the world—including Christianity, including Lutheranism—is sacerdotalism, the peculiar *priestly* temptation to do the right thing for the wrong reason.

The other difficulty—or should we say danger—that lies in this area of exaggeration of worship forms, is the removal of the church's worship practices, and thereby the removal of its professional servants from involvement in the affairs of society and from the respect of the so-called "secular" world. You may immediately retort that the clerical collar became a mark of honor in Selma, but our long hot summer in Chicago has also brought out a cry against this particular identification. It is not the form in itself that is important, but forms can so easily become signs of the non-involvement and the non-concern which is a not insignificant part of the current and spreading revolt against not only the churches but against religion.

Our picture of the infidelities may differ and we may draw this picture in different ways. Let us not, however, fail to be aware of their existence and attempt to face realistically their nature. Renewal of the church and its relevance to succeeding generations depends on this task; revolt against the church always follows refusals to be self-critical and self-reformatory. Let us therefore give priority to the worship of God and not betray it by infidelities.

The second fidelity can be spoken of in terms of the chivalric allegiance to a secular ruler or a secular task or it can simply be mentioned as the second feature of a life worthy of the gospel, namely living our daily lives. The two are the same and it is more important to give heed to this fidelity than, at the moment, to distinguish the doctrines. There is much discussion in the last few years about the difference between the religious and the secular, and there is strong suggestion that allegiance to the latter will exclude the former or that it should have priority over the former. Without entering, for the moment, into this argument we can nevertheless talk about the loyalties which we have to the human, the personal, the immediate, the temporal task which is before us as a group.

More than a hundred years ago there existed in Europe an attitude toward the human privileges and potentialities of man which blossomed into a significant theological understanding. We may call these concerns secular or temporal as we wish; or we may call them concerns for the created life of man as the current reaction to the overemphasis on the second article of the creed has been inclined. We may dismiss this attitude in a critical analysis of the features of Romanticism and idealistic philosophy. We do ourselves a disservice, however, if we disregard the basic issue, which has been obscured in the intervening decades by various social and theological developments.

One churchman expressed this concern for the created life in a rather strong and provocative slogan which was the title of a poem. He said: "Man first and then Christian." The reaction to the slogan has been vociferous and continuous. Without a realization of what was really involved or intended the slogan and its philosophy was condemned by those for whom the created life had been completely lost in the fall and for whom only a redeemed life was worthy of consideration. The slogan was reversed and it was said — with much justification, of course, but with a complete failure to understand the basic motivation for the first expression: "Christian first and then Man." Now the temper of our times seems to move toward a situation in which the slogan of "Man First," rightly understood, of course, not only becomes better understood but becomes a salutary expression and philosophy in the light of current needs.

The church has in many ways gotten itself into a bind by living a life apart from the human needs of man. This is not true of all but it is true enough to be uncomfortable. It was not so much that our earthly life was overshadowed by a future life in heaven. This approach has been pretty well eliminated by the emphasis upon a realized eschatology. It was much more that the secular life was considered inadequate. Only for the redeemed person could the created life become real and valuable. The religious life was therefore not only something apart; it was superior to the secular. "Religious people" or "religious organizations, to wit churches" could therefore live a life apart from or in superior relation to the secular life. Now this may not strike home on our campus, but these many years I have heard a great deal of talk about the fact that we are a religious community on campus, with all its needs and privileges, but I have heard very little

about the fact that we are a community of human beings with all our human needs and our human privileges.

We are now reaping what we have sowed in our church life. To an alarming degree we are losing our influence and even the respect of the world about us and even of the people within our membership. Again our opinions may differ, but we must not let polemics about analyses turn us from our common dilemma. The emphasis upon the secular city, the secular meaning of the gospel, whatever we may think about the clarity of the ideas involved, is an indication of a serious situation for the church. Too often this emphasis is combined with a criticism of the church or a disregard of the church. Even within the church there is an increasing inclination to regard involvement in some form of social work not only as a necessity but as the one true sign of loyalty to God and the gospel.

What does the "Man First" mean in relation to all this? It simply means a renewed emphasis upon the creative activity of God and the created life of man. In the glory and in the potential of his created life man has a great gift from God. This gift has to do with all our primary concerns and all our primary problems. It has to do with all the fine fruits of our living and with all the problems that arise therefrom. Goodness and beauty, family life and community, growth and health, education and career, culture and conservation — all of these are primary concerns. They are concerns also for those who have not found newness of life in Christ, and it is simply not true that only those who are redeemed in Christ have true understanding of and true concern for humanity. It is therefore a denial and denunciation of the gift of life from God when so called "religious" people sequester themselves from the joys and problems of humanity in an allegedly separate and superior spiritual life. It is granted, of course, that love of God must lead to love of neighbor and that only by the grace of God can man endure and prevail, but this view must not be maintained at the expense of the immediate involvement in the created life of man.

Does this not lead to an exclusively naturalistic life and to a natural theology which Lutherans, especially in reaction to Thomism, can not accept? Here is where the "Man First and Then Christian" comes in. For this view does not only sing praises of the natural or created life of man; it clearly sees the limitation of that life. It claims that only through full participation in the life of man can the individual realize his need for God. To become a true Christian man must understand that a full realization and a redemption of his life can only come from a full participation in the potentialities of human living. For only in the full and responsible participation can man realize that he falls short of the mark; that the full potentiality lies only in a life with God in Christ.

This approach does not bypass the realization and the problem of sin. On the contrary, it places sin and the fall in their right relation to the created life as well as to the redeemed life.

What does this approach then say to our summons to a life together and to the problem of fidelity to our human tasks? It appears to me that it gives added significance and dignity to the task of living together. It

gives the lie to the common practice that all of our common life has to be expressed in "religious" concerns in "religious" words and in "religious" mannerisms. It liberates us to be genuinely interested in our common human problems. It places in a true perspective our interest and participation in the social problems of today. We take part in these neither in defiance of an allegedly non-secular religious life nor in a superior notion that only in the "religious" life is there true motivation or true understanding of human and social problems. Thereby we save the Christian need and the Christian motivation from condemnation by the non-religious secularist.

It is obvious that there is no clear-cut delineation of fidelities and infidelities in this area. There can be a true fidelity and a very real infidelity on either side of the argument. The main thing is that we are found to be true to the obligation to serve God and serve our neighbor. But what does all this mean for our special task as a school? For, after all, we are summoned together to begin a year of academic life.

Let us in this connection return to that third loyalty of the age of chivalry which we so coyly eliminated at the beginning of this discourse. You will remember that it was loyalty to the mistress of one's heart. Let us expurgate from our minds all the sordid associations which this word brings to modern readers of scandal sheets and paper backs. Let us call our mistress *Academia*, and let us not just associate the name with Plato's garden, a lovely campus with bushes and shady trees; let us think of a lady of learning which must be the lady of our love and the mistress of our hearts. Fidelity to her must be intense, self-sacrificing, and continuous. Nothing less can justify the expenditure of time and funds which seminary studies involve. But what a great and wonderful love to have: the opportunity to read, read, read — all the marvelous treasures of the library; the opportunity to listen and really to hear what dedicated and informed men have to say; the opportunity to try out ideas, old and new, in the fire of discussion; the opportunity to grow and to become *teleioi*, mature, ripened men of the spirit.

Let no infidelities tear you students from this mistress of your heart. I am speaking metaphorically, of course, and will not be deterred by that pointed little elbow which just pierced your ribs, for the owner is not in the picture as we are painting it — with all the abstract privileges of the modern artist. There are many alluring ladies which you eventually must court but which must not now be permitted to take you away from *Academia*. The lady named Selma has a lovely lure, and the lady named *Ecclesia* is a high-born of unquestionable virtue, but they are really not for you, if they cause you to be unfaithful to your first love. So tie yourselves like Ulysses to the mast and steer a course between Scylla and Charybdis in remembrance of the Penelope who waits at home and whose name for three years is *Academia*.

But I must stop before I become hopelessly entangled in my skein of metaphors. Let me return to my opening remarks. We have been called together by summons. Let us respond to the summons by a three-fold loyalty: fidelity to a life in God, fidelity to our common life as human beings, and fidelity to the call to study.

New Faculty Members

Wesley J. Fuerst, Associate Professor of Old Testament

A graduate of Midland College, A.B., Central Lutheran Theological Seminary, B.D., Erlangen University and Princeton University, Th.D., Dr. Wesley J. Fuerst came to LSTC from the faculty of Central Lutheran Theological Seminary, Fremont, Nebraska where he had taught since 1957 except for a two year term as visiting professor at the Facultad Luterna de Teologia, Jose C. Paz, Argentina in 1962-64.

Professor Fuerst is a native of Nebraska. He and his wife, Betty Helen, and their three children, Elizabeth Jane, John Martin and Joel David, live on faculty row on the Maywood campus.

Dr. Fuerst, 36, is one of the younger theologians who promises to keep the Lutheran Church aware of its biblical heritage and prophetic message. He has written many articles for church and professional journals as well as numerous book reviews.

Franklin Sherman, Associate Professor of Christian Ethics

A graduate of Muhlenberg College and the Lutheran School of Theology at Chicago, with both a master's degree and doctor of philosophy degree from the University of Chicago, Dr. Franklin Sherman came to LSTC in the fall of 1966 after having taught for three years at the School of Religion at the State University of Iowa and serving five years as tutor and dean of Lutheran students at Mansfield College, Oxford, England.

Professor Sherman was born in New York City and reared in Pennsylvania. He and his wife, Joan, have three children, Mark, David and Leslie. They live at 1455 E. 55th Place, which is a few blocks from the new campus.

At the age of 38 Dr. Sherman has already distinguished himself through a long list of writings. He is serving as general editor of a series of Facet Books on social ethics for Fortress Press. For this series he translated Gebot und Gesetz: Zum Thema "Gesetz und Evangelium" by Paul Althaus.

Dr. Sherman attended the conference on church and society at Geneva, Switzerland this past summer and has written and spoken widely on its meaning.

"Mission School Under Way"

by ORVILLE NYBLADE

The tenth year of the School of Missions began on September 8 with an all-school retreat at Camp Augustana on Lake Geneva. In addition to the students and faculty, recently returned missionaries were in attendance. Dr. David Granskou, Professor of New Testament of the LSTC, led the group in a study of Philippians as it relates to the mission of Christians in the contemporary situation. The retreat provided an opportunity for fellowship, study and worship centered around the concerns of preparing to serve Christ overseas.

Twenty six students (including wives) are regularly enrolled for the fall quarter. These students are preparing to serve with six of the sister churches with which the Lutheran Church in America is working on other continents. All of the students are with the Board of World Missions of the LCA.

A guest professor was welcomed at the retreat for the fall quarter in the person of Dr. Bela Lesko. Dr. Lesko is Rector of the José C. Paz Lutheran Theological Seminary in Buenos Aires, Argentina, and is spending a portion of his Sabbatical year on our campus. Dr. Lesko is teaching the South American Area Studies with Dr. George Hall, conducting a graduate course on the documents of Vatican II, and assisting Dean Scherer in the Theology and History of Missions courses.

Dean James A. Scherer returned to the helm of the School of Missions after spending his Sabbatical year in study and research at Mansfield College, Oxford, England. Professor Donald Flatt is on a Sabbatical leave this year. After one quarter of study at the University of Chicago, he will do field research on problems of urbanization in Africa.

A number of guest professors will offer courses in the School of Missions again this year. Dr. Robert Stone of North Park College and Theological Seminary is again offering a course in Linguistics during the fall quarter. Dr. Roland Scott, Professor of Missions at Garrett Theological Seminary, is teaching a course on India in the fall quarter also.

For the winter quarter, "The Islamic Faith" will be taught by Dr. Glora Wysner, retired Professor of Missions of Garrett Theological Seminary, and Dr. Wilber Harr of the Evangelical Theological Seminary, Naperville, Illinois, will offer a course in "Social and Cultural Anthropology." These two courses are normally taught by Professor Flatt.

One noticeable feature of the student body of the School of Missions this year is the predominance of laymen. This may well reflect a trend in the kinds of training and skills that the sister churches of the Lutheran Church in America feel that they need in missionaries at this time. The backgrounds of the students give some indication of the diversity of training and skills sought in missionaries by the overseas churches.

SCHOOL OF MISSIONS STUDENTS

MR. GEORGE L. ALTHOUSE is an industrial arts teacher who taught at Shillington, Pa. He holds a B.S. and a M.Ed. from Millersville State College, Pa. His wife, Anne, is also a graduate of Millersville. They have four children. Mr. Althouse is under appointment to serve in India in the teaching of industrial arts.

MISS CAROL R. ANDERSON is a Public Health Nurse from St. Paul, Minnesota. Besides her R.N., she holds a B.S. from the University of Minnesota. She will serve in Tanzania in the field of Public Health. She was born in China where her parents were serving as missionaries.

MR. NOEL R. ANDERSON is under appointment to serve the church in Singapore as a youth worker. He is a graduate (B.A.) of Upsala College, East Orange, N. J., and has done graduate work at Rockford College, Rockford, Ill. He has served congregations as Director of Youth Activities in New Britain, Conn., and Rockford, Ill. His wife, Diane, is from Rockford, Illinois.

MR. WILLIAM C. BENGTSON received a B.S. from Buena Vista College in Storm Lake, Iowa, and his B.D. from LSTC, Rock Island. His wife, Sheridan, is a school teacher, having received her B.A. from the University of Denver. Mr. Bengtson is under appointment for service in Uruguay.

MR. KEITH A. BILLHIMER is under appointment to serve as a science teacher in Tanzania. He received his B.S. from Ohio State University. His wife, Eileen, also a teacher, graduated from Ohio State University with a B.S.

MR. WILLIAM E. BRACHT, under appointment to serve in India, holds a B.A. from Eastern Washington State College. He will serve as bursar of a boarding school in Kodaikanal, India. He and his wife, Nancy, have four children.

MR. GEORGE C. BULLWINKLE is from Philadelphia. He has a B.M.E. from Villanova University and a B.D. from Philadelphia Lutheran Seminary (Mt. Airy). He is called to serve with the Lutheran Church in Liberia as a pastor. George is unmarried.

MISS JULIE M. ETHINGTON is going to India to serve as a nurse at Kugler Hospital in Guntur. She has a B.S. from Illinois Wesleyan University. Julie calls Rockford, Illinois her home town.

MR. GARY A. GEZANN comes from Richmond Heights (Cleveland), Ohio and is a graduate of Kent State University, Kent, Ohio. He is under appointment to serve as a teacher in the Magamba Secondary School, Lushoto, Tanzania. His wife, Joan, also comes from Cleveland and attended Kent State.

MISS RUTH A. GOCHNAUER is under appointment to serve as a nurse at the Chiayi Christian Hospital, Chiayi, Taiwan. She previously served there in connection with a program at the Lutheran Deaconess Hospital in Minneapolis, where she received her R.N. Her home is also in Minneapolis.

DR. HARRY V. HAGSTAD holds a Doctor of Veterinary Medicine from Cornell University and a Master of Public Health from Tulane University. He is under appointment to serve in the field of public health in India. He and his wife Doris called Haverstraw, New York home before accepting an appointment by the Board of World Missions. They have five children.

MR. CHARLES L. HANSON is under appointment to serve in Liberia as an assistant business manager. He and his wife, Gail, have three children. They lived in Butte, Montana before appointment to serve in Liberia by the BWM.

REV. F. GARY HUBLEY served a parish in Elbow Lake, Minnesota prior to accepting a call by the Board of World Missions to serve as a pastor with the Lutheran Church in Liberia. He received his B.A. from Macalester College in St. Paul Minnesota and his B.D. from Northwestern Seminary in Minneapolis, Minnesota. His wife, Judith, attended the University of Minnesota. They have two children.

REV. DONALD R. POOLE JR. is called to serve as a pastor in Malaysia. He and his wife Brenta are both graduates of Newberry College, Newberry, South Carolina. Donald has his B.D. from Lutheran Theological Southern Seminary. Before coming to the School of Missions he served a parish in Decatur, Ga. They have two children.

MISS ANA RITA V. RICHARDS is under appointment to serve as a laboratory technician at the Kiomboi Hospital, Kiomboi, Tanzania. She was born in the Virgin Islands and now lives in New York (Hollis). She attended City College of New York.

SISTER DELORES RUGE is under appointment to serve as a teacher at the Charlotte Swenson Bible Training School, Rajahmundry, India. In addition to her training at the Lutheran Deaconess School, Delores has a B.A. from Midland College, Fremont, Nebraska, and has done graduate work at the University of Minnesota and the University of Wisconsin. Her home is Vancouver, Washington.

Graduate Studies

by J. KNUDSEN, *Dean*

True teaching takes place where the competence of the teacher and the need of the student meet in effective harmony. That this fruitful relationship should be made possible is the goal also of a graduate school.

The graduate studies of a seminary promote a concentration of effort in areas that are vital to the self-examination and the teaching of the church. If a church does not sponsor and support scholarly examination of its basic premises and the significant areas of its function, it is unfaithful to its own cause and unduly reliant upon the scholarship of others. Biblical, historical and systematic theological studies form the foundation of this theological scholarship, but the modes of function in a modern world also demand a full academic examination.

A seminary faculty does not pretend to the inclusive coverage of a university. It is limited to its areas of strength. Guidance in research and guidance toward advanced degrees can take place only when individual faculty members possess competence, and this will naturally take place in areas of vital significance to the church.

Even as a faculty will have the limitation of its strength, so will it have the strength of its limitation. Within the areas in which graduate students are invited to work there can be no compromise in regard to competence. The spirit of truth demands unceasing vigilance and unhampered effort as it creates a true academic freedom for the investigation and presentation of the reality and function of the Christian faith and life.

A seminary has a special obligation to examine and make available the resources of its own peculiar background and tradition. The long history of Lutheranism in America and the historic life of north European churches have particular significance to LSTC and its function in the American society of today. But such studies can only be adequate as they are grounded in biblical, historic and theological research. Special studies must be grounded in a special strength in the foundational studies.

Graduate studies in a seminary are in a peculiar way pre-determined by the general theological education of the church. They pre-suppose a theological first-degree, which is both a graduate and a professional degree, and which again pre-supposes a college degree. Graduate degrees in a seminary graduate school thus build on top of an education advanced 7-8 years beyond high school. A theological master's degree has no parallel in other fields of advanced education and it affords a unique opportunity as a terminal education for pastors and educators. It is also a stepping stone to the theological doctor's degree which thus combines the customary scholarly requirements of the doctorate with a background of an education for competence in the ministry.

The response to our invitation to attend graduate studies in the Tuesday program was gratifying as usual this fall. A round figure of fifty was reached in the enrollment in graduate classes. Most of these attend the Tuesday program. Professor David Granskou is teaching a course entitled "The New Quest for the Historical Jesus". The other course is taught by Professor Robert Fischer and it is called "Luther on Repentance." Reports from both of these courses has been very good.

In the number of graduate seminars planned for the first quarter of the academic year we set a new record. We have a total number of four graduate seminars, and added to the Tuesday courses this makes a grand total of six graduate courses offered this fall. The four seminars are the following: "Studies in the Passion Narratives," conducted by Professor Vööbus, "Curriculum Design and Evaluation", conducted by Professor Holmin, "Contemporary Theological Ethics," conducted by Professor Sherman, and "Studies in the Documents of Vatican II," conducted by Professor Béla Leskó. Professor Vööbus and Professor Holmin are, of course, veterans on the faculty. Professor Vööbus is conducting his fall New Testament seminar for the third consecutive year, and Professor Holmin is offering his for the first time. We are very happy that our graduate teaching this year is strengthened by the arrival of Professor Franklin Sherman who has taught at Oxford University in England for the past five years. He is a valuable addition to our faculty, and he will teach particularly in the field of Christian Ethics.

Dr. Béla Leskó is a guest professor on the Maywood campus during the fall quarter of this school year. He is the director of the seminary at José C. Paz in Argentina, and he has established himself as a well-known scholar in ecumenical circles. His background is Hungarian and he has done his graduate work at Lund, Sweden. The seminary in Argentina has a special relationship to the Lutheran School of Theology and we are very pleased that its director can spend part of his sabbatical year on our campus. His scholarship and teaching, the all around influence of his personality, and the charming addition of his family make his visit with us not only a noteworthy one but also an extremely enjoyable one.

During the spring quarter of this school year we will have another foreign guest professor teaching a graduate seminar. His name is Dr. Peter Ackroyd from the University of London, and his special field is Old Testament. More detailed announcement of the seminary will be given later on.

Besides the people enrolled in classes there are a number of degree candidates who are busily preparing for their doctoral examinations and doing research for their dissertation. Two of these, Rev. Walter Freitag and Professor Harold Kruger, are thus spending a scholarship year on the campus.

The new approach to the requirements for graduate degrees that was initiated in the current catalog bulletin of the seminary will be further explained and strengthened in the coming catalog. It is well known that the

Lutheran School of Theology is preparing a new curriculum to meet the new circumstances of an enlarged, merged, and relocated seminary next year. The write-up of the graduate requirements will be adjusted to fit in with this situation. We strongly expect that the new merged faculty will enable us to give even more time to graduate seminars and to the guidance towards degrees than we are able to offer at the present time. Those students and prospective degree candidates who are anxious to find out the details of our program are advised to write for the new catalog bulletin which will be off the press after the first of the year.

SPRING PROGRAM—TUESDAY CLASSES

The following courses will be taught in the 1967 spring program of Tuesday classes, starting Tuesday, January 24, 1967.

10:45-12:30Dr. Vööbus

Early Syrian Fathers, Their Contribution to Theology,
Worship and Practice—#1450

1:30-3:20Dr. Braaten

Theology and the "Death of God" Movement #1545

